The
CHRISTIAN CENTURY

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Whose World Council?
An Editorial

Beyond Moscow
An Editorial

Two Hundred Men of Louisville
By J. Maurice Trimmer

The Army's Grab for Power
By A. John Alexander

Reviews by Harold Bosley, Margueritte Harmon Bro, Buell G. Gallagher, John Clark Archer and others in the

MAY SURVEY OF BOOKS

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May 7, 1947

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Calendar of Coming Events

May 4-11. Religious Book Week.
May 4-11. National Family Week.
May 5-8. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
May 6-9. Greater Kansas City Ministers' Institute, Kansas City University, Kansas City, Mo.; Robert L. Calhoun, Edgar DeWitt Jones, J. H. Jackson, Roy L. Smith, speakers.
May 7. University of Chicago Public Lecture on the Interrelation of Philosophy and Christian Theology; Robert L. Calhoun, speaker.
May 7-9. National Council of Community Churches Convention, People's Church of Christ, Chicago.
May 7-11. Southern Baptist Convention, St. Louis, Mo.
May 8-10. Decentralist Movement Conference, Oklahoma City.
May 10. Massachusetts Bible Class Convention, Salem.
May 11. Rural Life Sunday.
May 11. Chicago Sunday Evening Club; Carl Heath Kopf, speaker.
May 13. Ford Hall Forum, Boston; George W. Coleman's 80th Birthday Banquet.
May 18. Chicago Sunday Evening Club; Albert G. Butzer, speaker.
May 19-23. Northern Baptist Convention Annual Meeting, Atlantic City.
May 20-21. North Illinois Synod Conference, Evangelical and Reformed Church, Peru.
May 20-22. Annual Convention, Northwest Synod, United Lutheran Church in America, Luther Memorial Church, Madison, Wis.
May 20-22. Lutheran Welfare Conference in America, Columbus, Ohio.
May 22-27. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
May 28. United Presbyterian Church General Assembly, Sterling, Kan.
May 29 - June 4. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 2. Meetings, Women's International League and American Friends Service Committee, Peace Section, Philadelphia; Muriel Lester, speaker.
June 2-6. Recreation Laboratory, Northeastern Jurisdiction, Methodist Church, Ocean City, N.J.
June 3. Meetings, Philadelphia Council of Churchwomen and Philadelphia Fellowship of Reconciliation, Salvation Army Building and Church of St. Luke and the Epiphany; Muriel Lester, speaker.
June 5. Reformed Church in America, Holland, Mich.
June 6-8. National Council of the Y.M.C.A., Buffalo, N. Y.
June 10-13. United Presbyterian Women's General Missionary Society Convention, Monmouth, Ill.
June 10-15. Annual Convention, Lutheran Augustana Synod, Kansas City, Mo.
June 11-15. Annual Convention, Finnish Suomi Synod, Warren, Ohio.
June 11-15. Annual Convention, Lutheran Free Church, Minneapolis.
June 11-15. Church of the Brethren General Conference, Orlando, Fla.
June 11-18. North American Interseminary Conference, Oxford, Ohio.
June 11-18. Student Christian Movement Regional Conference, Lake Geneva, Wis.
June 13-15. Retreat for Protestant Laymen of Queens borough, Carmel, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

SEVEN WEEKS from next Monday UNRRA will serve its last meal to the 1,200,000 refugees and displaced persons who are still under its care. At midnight that night, UNRRA will go out of existence. Then, as Paul Edwards, UNRRA director in Germany, asked last week, "Who is going to get breakfast for these displaced persons on the morning of July 1?" So far, that question has not been answered.

Who Takes Over When UNRRA Dies?

It has been supposed that the International Refugee Organization would take over. But the IRO is still only a blueprint. Before it can come into being fifteen nations, with quotas equaling three-fourths of its budget, must ratify its constitution. Last week China announced that it would supply the thirteenth signature, and there are hopes that Panama's will be the fourteenth. But there is no indication as yet where that vital fifteenth adherence is coming from. After the signatures are obtained — *if* they are—the $150,000,000 budget remains to be raised. It is safe to say that until the United States contributes its 45 per cent, the other member nations will hang back. What is needed is sufficiently swift action by Congress, which must appropriate, and by the state department, which should go all-out after that last necessary signature, so that the best of the trained personnel UNRRA has developed may be taken over into the IRO before they scatter to the four winds, and so that no refugee for whom we have a responsibility goes hungry on the morning of July 1.

Seek Jewish Representation Before United Nations

MOST Americans will agree that fair play requires that when the question of Palestine's future comes before the United Nations, Jewish spokesmen should have the fullest possible opportunity to present their case. But the difficulties involved in making arrangements to do that are already coming to light. For one thing, the U.N. assembly is a body composed of nations. Before a Jewish delegation can be admitted to its deliberations, some sort of special rule, requiring a two-thirds vote of approval, will have to be passed. Assuming that this special rule can be obtained, there remains the decision as to what Jews shall speak in defense of the Zionist claims. The Jewish Agency has claimed the right on the ground that it is the body which was recognized in the old League of Nations mandate as the Jewish spokesman. But the Hebrew Committee of National Liberation, which is said to back the terrorists, claims to be "the Hebrew national authority pending the establishment of the provisional government of the Hebrew republic of Palestine," and it has demanded of the U.N. that it shall represent the Jews there. And now along comes Lessing J. Rosenwald's American Council for Judaism to insist that, so far as American Jews are concerned, they are 100 per cent American citizens, and therefore want no other spokesmen before the U.N., or anywhere else, than their own government. Whatever choice the U.N. assembly makes, some sections of Judaism are almost sure to accuse it of having gagged the "true" voice of Zionism.

How Much Is This Russian Promise Worth?

ALMOST the only encouraging result of the Moscow conference was the agreement to repatriate German war prisoners. On the day before the conference broke up, Mr. Molotov proposed that all German prisoners of war in the hands of the Allies be returned to Germany by December 31, 1948. The other foreign ministers quickly approved the Russian suggestion. This means that the last of the prisoners will not be released for another nineteen months—three and a half years after the end of the fighting!—which is certainly nothing for any of the victor nations to crow about. But it is good to get a definite limit set on the time when these wretches are to be held. We regret that in this matter, as in so many others, Russia has been able to gain whatever prestige there is from the vote to return the prisoners. As the story will be told in Germany it will be Russia that will be credited with having presented and pushed the repatriation proposal, while the United

States, Great Britain and France will be pictured as trailing reluctantly behind. And what guarantee have the three Allies that Russia will really turn over *all* its prisoners? Much of the trouble they have encountered in dealing with the Soviet Union has resulted from failure to secure agreement on definition of terms before adopting resolutions or agreeing to joint actions. We raise the question in this instance because we have in our possession the sworn statements of eight Russian prisoners, now back in Germany, declaring that all of them, during the summer of 1946, were ordered to remove all military badges from their clothing and were told that thereafter they would be regarded and classified as civilian laborers rather than war prisoners. We have full information about these men—the camps they were in, the treatment they received after their status was thus changed, and other matters testifying to the truth of their depositions. Obviously, we cannot disclose these details, or the channels by which the statements reached this office. Incidents of this sort should be enough, however, to cause the three western allies to make sure that when Russia says she is sending home her war prisoners, she is sending them all, and not resorting to some such dodge as this to retain any in virtual slavery.

Human Rights Include Religious Liberty

A DECLARATION of human rights, prepared with a view to its adoption as an international guarantee of religious liberty, has been formulated by a committee representing the British Council of Churches and the Conference of Missionary Societies in Great Britain and Ireland. This "bill of rights" goes directly to the real heart of the matter and covers the essential religious liberties adequately, as some of the previously suggested guarantees of religious rights do not. The central point, as these British brethren have the discernment to see, is that religious rights are simply special applications of human rights, that religious liberty is limited and precarious unless the liberties of free men are secure, and that no extra religious rights need to be added if the full range of human rights is guaranteed. The declaration is not concerned with the promise of privileges and concessions to minorities but with the recognition of liberties which all may claim by right and may exercise in religion as well as in all other fields. It says: "The rights which guarantee the full development of human beings, in the integrity and dignity of their human personality, include the religious rights not only of freedom to worship according to conscience, but also of freedom to educate, to propagate, to persuade, and to conduct social and charitable activities." It continues by showing, in detail, how the general human rights of association, assembly, free speech and publication, and the rights of parents to educate their children and of children to be educated according to the judgment of their parents, are all applicable in the field of religion as in relation to other interests, and how all legitimate religious liberties are subsumed under these categories. The only people who can be dissatisfied with this are those who think that some particular church has a special set of rights which the civil state ought to protect in preference to, and to the disadvantage of, all others. The statement of the British committee is particularly gratifying to us because it says what The Christian Century has been saying for years—that the only way to guarantee religious liberty is to guarantee liberty, period.

Another Bus Case on The Horizon

ONCE MORE the Supreme Court seems about to be called on to pass on the constitutionality of using public funds to provide transportation for parochial school pupils. A case heard last month by the supreme court of Pennsylvania raises issues closely related to those which were involved in the recent case from New Jersey passed on by the federal tribunal. (See the editorial, "Now Will Protestants Awake?" in our issue for February 26; also available in pamphlet form.) There is enough difference in the two cases, however, to suggest that if an appeal is taken from the forthcoming Pennsylvania decision to the federal Supreme Court, that body will have to deal with it. And because of this difference it is possible that the Pennsylvania case, if it should be decided according to the reasoning which swayed the verdict in the New Jersey case, would provide a basis for a Roman Catholic claim that provision of free bus service for parochial school students is mandatory on every school authority maintaining bus service in the United States! In the New Jersey case the court was asked to rule on an act of the legislature of that state requiring the provision of such tax-supported bus service. By a 5-to-4 vote it upheld the legislature. In this new Pennsylvania case, which has now passed from the Chester county court to the supreme court of the state, and will probably go to the highest national bench, the directors of a consolidated school are being sued for *refusing* to provide free bus service to a near-by parochial school. The importance of the case should be self-evident. Protestants will watch closely to see whether the courts make it a means by which to open still wider the door to state support of parochial schools.

Hans Lilje Becomes German Bishop

NOT EVERY SELECTION to the episcopacy is a matter of world importance. But every now and again choices are made which have far-reaching implications. Such, a generation ago, was the election of Francis J. McConnell to the Methodist episcopacy in this country. Such, later, was the choice of Nathan Soderblom to be archbishop of Upsala and of William Temple to be archbishop of Canterbury. From Germany comes word of another choice for church leadership which has more than domestic significance. After holding office for 22 years, Dr. August Marahrens has at last submitted his resignation as Evangelical Lutheran bishop of Hanover, to be succeeded by Dr. Hans Lilje. A whole era of German church history is wrapped up in that announcement. During the war, and throughout the Hitler period which preceded it, Bishop

Marahrens was the most conspicuous of the Protestant leaders who advocated a "moderate" policy — which meant doing nothing to bring the wrath of the nazi dictatorship down on the church. He could not be convicted of having been a collaborationist, in the strict sense of that term, but his on-the-fence policy certainly did nothing to bring home to the nazis the moral condemnation of the church. On the other hand, Hans Lilje was heart and soul in the underground resistance, and suffered in concentration camps for his faith and courage. Today he represents the most socially aroused, the most democratically committed group in the Evangelical Church. He is a member of the executive committee of that church and of the faculty of the Ecumenical Institute at Geneva. He is also in closest contact with all the work of the World Council of Churches, and in all Lutheran deliberations he can be counted on to throw strong support to all proposals for ecumenical and interdenominational action. Americans can perhaps most quickly grasp Bishop Lilje's position if it is said that it differs scarcely at all from that of Dr. Niemöller, his intimate friend and long-time co-worker. But it is in Germany that this choice will register most strongly. Every German will note the implications when the Evangelical Church replaces a Marahrens with a Lilje. Democratic churchmen in other countries should also give attention to this change, one of the most hopeful signs so far to come out of German church life.

Has Sabotage Produced China Air Disasters?

GREAT CONCERN has been caused throughout the church world by the disasters which, in recent months, have overtaken airlines in China. A number of missionaries, Americans and Canadians, have lost their lives in these crashes. So did Bishop Schuyler Garth of the Methodist Church who, with his wife, also killed, was visiting China in behalf of his denomination. Air travel has been hazardous everywhere during the past few months. In China, however, the number of fatal accidents has mounted to such heights that only the most venturesome continue to travel by plane. This has seriously handicapped the return of missionaries to territory where railroads or river routes have been cut by Communist guerrillas. Now, tucked away in a letter from a missionary of the Church of the Brethren, comes a hint that the crashes in China may not have been accidental. In the *Gospel Messenger* for April 19 a Dr. Parker, medical missionary, tells of a flight made by a number of returning Brethren missionaries from Shanghai to Peiping. Not far from Tientsin one of the plane's engines failed. Most of the missionaries' luggage was thrown out to lighten the plane, which barely managed to make a safe landing at an emergency airport. Writing of this experience the day after it happened, this medical missionary inserts this parenthetical note: "Later—filings were found in the oil; the motor does not seem dependable, and probably will need to be replaced with a new one." This very clear hint of sabotage should be read in the light of the fact that the commercial airlines in China are government subsidiaries. If the internal struggle between Chiang Kai-shek's government and its opponents has reached this stage of desperate action, the mission boards had better order their workers to stay off the planes, no matter how long it takes them to get back to their posts.

Beyond Moscow

THE MOSCOW CONFERENCE has ended in failure. The foreign ministers have gone home, their mood reflected by General Marshall when he said, "We all have a very natural disappointment." The conferees could not agree on a fourpower pact to disarm and demilitarize Germany. They could not agree on a peace treaty for Austria. They could not even seriously tackle the question of a peace treaty for Germany. John Foster Dulles' attempt to extract some comfort from the general frustration by claiming that the conference at least brought "increased unity between the British, French and ourselves," only served to underline the extent to which it had carried its participants toward a two-world division.

Failure at Moscow makes this a time for cool and, so far as possible, objective thought at home. For the next few weeks, it is safe to predict, the air and the press will be full of charges and counter-charges concerning responsibility for the fiasco. Much heat, but not much wisdom, is likely to be generated. If the American people have any political maturity they will pay only minor attention to these efforts to whip up emotional excitement. Instead they will settle down to try to get the answers to three questions: What has happened to the Allies? Where are we now? Where are we headed?

I

What has happened to the Allies? It should not take long to answer that. Their alliance has fallen apart. Except in a formal and meaningless sense, it has disappeared. It never was more than a war measure; it has not been able to survive the realities of peace. Instead of the "one world" of the United Nations, the victor powers, with their satellites in tow, are rushing into an insecure "two world" truce. Each of these two worlds is dominated by an expanding power. These two expansions are coming closer and closer to running into each other. On the very day, for example, the Moscow conference adjourned in failure, Washington announced that the policy of withdrawing U. S. marines from China, announced at General Marshall's recommendation when he left that country, had been reversed, and that the American marines will be kept there. Decisions like this are straws in the wind.

Where are we now? The Moscow conference has answered that. We are at a stalemate with Russia regarding Europe. Russia fears us—fears our atomic bomb, our drive for Persian oil and control of the world's seaways, our policy of "containing" her at her present stage of expansion. This policy we have now openly avowed in the Truman Doctrine. We fear Russia. We fear her ambition to spread the communist police state over an ever

widening area. We fear her ideological threat to the relative prosperity which we enjoy under a free enterprise order. We fear her encouragement of fifth column activities by Communist parties in our own country and in the countries nearby. And we fear the ultimate result of her belief in Stalin's dictum: "It is inconceivable that the Soviet Republic should continue to exist interminably side by side with imperialist states. Ultimately one or the other must conquer." That is where we are now—Russia terribly afraid of us; we afraid of Russia.

Now for the question that counts: Where are we headed? To war? There are opponents of the Truman Doctrine who talk as though we were. They may do their own cause a disservice unless they make clear to the American public exactly what they mean. We do not believe that any large number of those who fear that the new American policy will end in war mean war right away. It is probably true, as military men insist, that only a Russia gone mad would allow herself to become involved in war with the United States at this stage, when we have sole possession of the atomic bomb and Russia faces a gigantic problem of recovery from the last war. The war against which opponents of the Truman Doctrine should be trying to warn is war a decade or two decades hence, when Russia also has the bomb, when she has replaced the losses of the recent war and built up her industrial and military potential with a few more five-year plans. Then, if she finds the United States still trying to "contain" her by shoring up wobbly, reactionary governments on her doorstep—then will come the crisis that we should fear.

II

Meanwhile, if the precedents being established in the Greek case and the sweeping implications of the Truman Doctrine, as first announced, furnish a pattern for our future action, we are assuming enormous responsibilities all over the Eurasian map. The governments we will be called on to aid, if Russian pressure follows its natural course, are such governments as those of Persia, Iraq, Saudi Arabia, China, Korea, Burma, India, Austria, France, Italy and—if a separate state is formed—the government of western Germany. It is open to question whether any one of these governments could, under stress, command enough loyalty from its own people to stand. Surely a foreign policy which involves keeping in being, either by subsidies or force of arms, governments whose own people will let them fall the moment our support is withdrawn, is a policy politically bankrupt. It is also a policy which will involve an endless outlay of billions now beyond computation, thus not only exhausting the American taxpayer but exasperating him with the increasing expectation that the minute American money and force is withdrawn, the policy will collapse.

Moreover, the methods we will follow in pursuing this line of action will place us in a false light with other peoples and will continually build up the fear and anger of the Russians. The Greek incident would show us this if we would but look at it for a moment as it must appear to those outside the United States. Felix Morley, writing in *Human Events,* recently tried to make Americans do this:

> Let us assume [he wrote] that there is now developing a serious Cuban counter-revolutionary plot, designed to liquidate the very energetic Communist party in that country. Let us further assume something which, if the premise is sound, would be quite probable—that Moscow would regard any overthrow of the present regime in Cuba as extremely undesirable. Let us also assume that, on hearing reports on an impending Cuban *coup d'etat,* Stalin cancels a scheduled cruise in the Black sea, summons a meeting of the council of ministers of the U.S.S.R. and lays before them a plan prepared and approved by Foreign Minister Molotov.
>
> This plan—of course we are still presuming—would point out that Cuba is an important outpost of the "democratic" and "anti-fascist" community of nations which Moscow is endeavoring to build. It would argue, very logically, that Russia cannot afford to see a "liberal" government, sympathetic to collectivism, displaced in Havana by a regime which the Russians would describe as "an American puppet state." It might even point out that the United States has been throwing its weight around rather aggressively in Latin-American affairs, with some state department officials electioneering in Argentina while other state department officials denounce Russian electioneering in Poland.
>
> As a result of this undoubtedly one-sided picture the Russian council of ministers might decide to render emergency financial assistance to the present Cuban government. It might even be decided to convoy the funds to Havana as part of a good will mission of Russian warships. To prevent misunderstanding only former American warships, freely turned over to the Soviet by the Roosevelt administration, would be used to carry the red flag and the red gold into Havana harbor.
>
> The question is how the American people would react to such a hypothetical action. The answer is easy. We would blow our top.

Mr. Morley says nothing about a Russian military mission accompanying the Russian gold to Havana. But can anyone miss his point?

III

It may seem too late to quote Mr. Morley's warning. The Moscow conference has failed and the Greek adventure has been approved. What is to be gained by talking about what might have been? But the nation does face a continuing debate as to the nature of American policy from now on. What lies beyond Moscow?

On this two camps are taking form. One of them rests on the belief that "only force will hold Russia in check." This has been asserted many times on high authority, and there have been several developments in the past two years which have lent credence to such a view. Plenty of good Americans—men and women who do not want war, and do not want an American empire—are moving into this camp. There are also numbers of Americans who, intrigued with the idea of an American century and an American empire, are all out to base American policy on the premise that force is the only language the Kremlin understands. What this policy logically leads to is sharply announced by James Burnham—who was championing the Truman Doctrine on the air the other night—in his much-discussed *Struggle for the World:* "The issue between the U.S.A. and the U.S.S.R. will be decided, and in our day. In the course of the decision both of the present antagonists may, it is true, be destroyed. But one of them must be." *Muscovis delenda est!*

In the other camp are the Americans who believe that this country and Russia can live in the same world without trying to destroy each other. They do not think it will be easy, but they think it can be done. (For a statement of this position, see the article by Charles C. Gillispie, "Have We a Future?" in The Christian Century of April 23.) They do not believe that Russia is trying, in any immediate sense, to conquer the world—especially the world of the Americas—any more than Hitler was trying, in any such sense, to conquer the world. American Communists are also in this camp, but form no influential part of it. The other camp calls this the camp of the "appeasers." Naturally, the epithet is resented and rejected. These Americans believe they are not appeasers, but sensible patriots who hold that the nation's foreign commitments should not exceed its capabilities, and that it is literally true that an atomic war would be the suicide of Western civilization.

The Christian Century is in this second camp. It is fully aware of the Russian threat to individual liberty, of the grim fate in store for any people drawn or forced into the Russian orbit, of the fact that the Kremlin does not respond to reasonable advances and thinks it to its advantage to see non-Communist states in as continuous internal trouble as possible. We do not pretend to see very far ahead along the road by which this nation can "do business with Stalin."

But if we do not see very far ahead, we do have a definite opinion as to what the policy of the United States should be now. This country should try to better the conditions of living in all the countries that can fairly be called democratic; it should give other democratic governments intelligent economic support; it should offer other governments, including Russia, economic aid only in return for reasonable cooperation in restoring world peace; it should abandon American imperialism; it should take the patient, generous, step-by-step measures that are needed to convince others that the U.S.A. wants to advance freedom everywhere; it should take new grip on its nerve and its faith and throw itself with a new determination into building up the United Nations. Such a policy will not solve the Russian problem *now*. But it should slow down the drift toward war, and give time to work out a later solution, after a lessening of the fear psychosis which now possesses both nations, in other than "we or they" terms.

IV

Before Europe and Asia reach anything like stability—if they ever do—the men in the Kremlin will make plenty of trouble for the United States. Let there be no illusions about that. At the moment, however, our principal concern is caused by the growing number of democratic, peace-loving Americans who, because of their loathing for the soviet system and their fear of its spread, are supporting a policy which involves a strong risk of an atomic and biological world war. These Americans ordinarily are not sword-rattlers. They are not imperialists. And they certainly are not, as the Communist propaganda screams, fascists. They have simply developed such a phobia on the red threat that the prospect of an atomic-biological war which would leave no freedom on earth no longer registers in their minds. Because they are willing to see freedom sacrificed if thereby Stalin is stopped, theirs is in reality a policy of despair.

It is too early to give way to despair, just as it is too late for the baseless optimism of the Russia-idolators. But it is neither too early nor too late to make ourselves face the nature and expectable results of an atomic world war, to bring our national commitments into balance with our abilities to perform, to resolve upon a course of patience and non-provocation, and to turn to such a constructive, democratically-affirmative policy as that which we have ventured to outline two paragraphs above.

Whose World Council?

[EDITORIAL CORRESPONDENCE]

Buck Hill Falls, Pa., April 24.

ENTRANCE by several of the Eastern Orthodox churches into the World Council of Churches determines that that body shall not be merely Protestant, in the narrower sense of that word. But the 1947 meeting of the provisional committee of the council, which I am attending here, is not regretting that fact. Probably the most important action at this meeting has been the steps taken to bring these bodies into the council. Here is how it was done.

The committee voted that the World Council of Churches will be formally launched at the first World Assembly of Churches, to be held at Amsterdam, Holland, from August 22 to September 5, 1948. Several Near Eastern Orthodox churches have already accepted the council's invitation to send representatives to that World Assembly. Approaches have been made to the Russian Orthodox Church and it is believed to be giving favorable consideration to the invitation to have its delegates at Amsterdam. Here at Buck Hill Falls, Metropolitan Theophilus of the Russian Orthodox Church in America has been a visitor, and the World Council now confidently expects his body to join.

I

Thirty-five members of the provisional committee, coming from fourteen countries, have been meeting here for more than a week in other capacities, although the provisional committee itself meets for only four days. Its meetings are being presided over by Dr. Marc Boegner, president of the French Evangelical Church. Dr. Boegner's qualifications for chairman consist of an abundance of Christian grace and Gallic courtesy, which usually make the members of the committee forget that he apparently never heard of Robert's Rules of Order.

Among the twenty churchmen who have come from abroad to attend this meeting are Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland; Prof. T. C. Chao of China; the bishops of Chichester, England,

and of Aulen, Sweden; Dr. R. G. Manikam, secretary of the National Council of India; Dr. Martin Niemöller, who leaves for Germany next week; Prof. Georges Florovsky of the Russian Church in exile, whose long hair, flowing beard and black cassock have given the photographers a field day; Dr. W. A. Visser 't Hooft, general secretary of the World Council, and Prof. Bela Vasady of Hungary. The delegate distinguished by the longest name is S.F.H.J. Berkelbach van der Sprenckel, professor of theology in the University of Utrecht, Holland.

The members of the committee knew when they arrived that their most pressing responsibility was to complete arrangements for the first world assembly of non-Roman churches in history. So it was decided to hold the assembly in Amsterdam for two weeks at the end of August and the beginning of September, 1948. All churches which are members of the World Council at that time may send at least one delegate. These member-churches now number 103. Others are expected to join before August of next year. The size of the assembly is to be limited to 450 delegates, of which number it is expected that the Orthodox Churches may send 85, more or less, depending on whether the Russian Orthodox Church joins. The churches of the United States, including Hawaii, are asked to send 75 delegates. The expense of the meeting is expected to amount to about $110,000, of which American churches are asked to raise 68 per cent. This is the same percentage which they carry of the regular expenses of the World Council.

II

Two issues involving the assembly have produced spirited discussion. The most extended argument arose over how the press is to be treated at Amsterdam. A preliminary meeting brought a recommendation to the provisional committee that the press should be admitted only to the plenary sessions of the assembly "except on occasions when the assembly may decide to meet in closed session." Sectional and other meetings were to be closed. Bishop G. Bromley Oxnam challenged this position. He maintained that the World Council must reach the consciousness of rank and file church members and that the press offers the only way by which it can reach millions of people. He urged that the press be trusted and assured the committee that they would not regret such trust. In this view he was supported by Charles P. Taft, president of the Federal Council of Churches, Dr. John A. Mackay, president of Princeton Theological Seminary, President Bersell of the Augustana Lutheran Synod and Dr. Cockburn of Scotland and Geneva.

Opposing this view were President H. P. Van Dusen of Union Theological Seminary and Dr. W. A. Visser 't Hooft of Geneva. Dr. Van Dusen said the press might increase the size of section meetings from 125 to 250, making them unwieldy. Europeans from countries where the church is not free, he warned, would refuse to talk if they knew the press was present. Dr. 't Hooft said he would favor full freedom if the meeting were held in America, but said the phrase "off the record" is not translatable into a Continental language. In Europe the churches cannot count on a friendly press and it will be impossible to discriminate between friendly and unfriendly papers. Van Dusen and 't Hooft were supported by the Bishop of Chichester, Samuel McCrea Cavert and Prof. Florovsky. Dr. John R. Mott took no position, but said the debate was the best he had ever heard on the subject.

A compromise was finally reached. Advocates of press freedom secured reference of the control of press relations at Amsterdam to a committee headed by Charles P. Taft, who may be expected to be friendly and cooperative. The plenary sessions are to be open "as far as possible" to newsreel photographers and radio reporters as well as to the regular press. Representation of the press at sections and committees is to be the subject of a "very careful study," the result of which is to be reported to the member churches six months before the assembly meets. The editor of one of the best denominational weeklies, who was present, said to me that the outcome of the committee's deliberations on this point will determine whether he will go to Amsterdam. He is not disposed to travel overseas at this time to receive "handouts," but would go if he were assured he would be permitted to see the first World Assembly in action in the smaller groups where its real work will be done.

I talked with at least a dozen of the principals on both sides of this significant debate. Those who fear the press are moved principally, it appears to me, by three considerations. First, they cannot understand how the Christian church can use the media of mass communication to transmit its own message to society. Few Europeans seem to have a conception of the press as a vehicle which can transport the great dynamic ideas on which the fate of Western civilization depends.

Underneath this is a deeper disability. It is rooted in the conception that the religious life is entirely inward in nature. Persons who hold this view are not indifferent to the fate of civilization, but they leave it solely to God. They are inclined to scoff at the notion that the church has an obligation to change the character of the culture in which it finds itself. They are therefore disposed to look on this entire discussion of the relation of the church to the press as irrelevant and a waste of time.

Finally, I am convinced that another factor is an attitude on the part of some of the persons who have borne the burden of the ten years since the provisional committee got under way. They tend to think of World Council leadership as a sort of private enterprise which they are entitled to conduct in the light of their own longer experience without interference from the outside. I am glad to say that this is a diminishing and not very important tendency, and I believe that the insistence of the American delegation and of the American press that actions of the World Council are invested with a public interest of great consequence has played a wholesome part in widening their horizons.

III

The second longest debate here has been over communion services at Amsterdam. The preliminary committee had decided that, owing to the divided state of the

church, the World Assembly could have no officially sponsored service of communion. But the committee earnestly desired that every delegate might have the opportunity of participating in a communion service. So it was first proposed that "services according to four different historical and liturgical traditions will be arranged by certain churches in consultation with the committee on worship at such times as will allow all who desire to do so to attend, even if they do not participate in the services of other confessions." The four services named were Reformed, Anglican, Orthodox and Lutheran.

Dr. Mackay did not like this. He pointed out that the vast majority of Protestants in this country do not belong to any of the four traditions, but rather to the "radical Protestantism" of such churches as the Methodist and Baptist. Most of the discussion revolved around this point. The committee desired that everybody at Amsterdam should have an opportunity to participate in a communion service of his own choosing, but not that services should be multiplied. A resolution was finally framed which met general approval. It provided that each member of the assembly shall be given the opportunity to participate in a service of communion, but that no service is to be designated as an official act of the assembly. "A limited number" of services are to be arranged at times which will allow all who desire to do so to attend. The crucial paragraph finally read:

> That a service of holy communion according to the practice of the Netherlands Reformed Church be held in the New Church at 10 o'clock on Sunday morning, August 29, which all members of the assembly may attend as communicants and at which representatives of other churches will be among the officiating ministers; that an Orthodox service be held on Tuesday, August 31, at 9 o'clock in place of the usual daily period of worship and that all delegates be invited to be present; that communion services according to the Anglican and the Lutheran rites, and possibly of other traditions—at which all delegates are invited to be present—be arranged at other times in consultation with the committee on worship.

Such an outcome represents a slight but nevertheless real gain over previous ecumenical conferences. The fact that the host church is the Netherlands Reformed Church makes it possible for all delegates who care to do so to participate in a communion service which is held with the blessing if not the official sponsorship of the assembly. That such an agreement could be reached is a hopeful augury for the first World Assembly. The Anglican, Lutheran and Orthodox services, being open to the attendance if not to the participation of the delegates, should help to create a better understanding on the part of all at Amsterdam of traditions and liturgies with which many are not fully familiar.

IV

In many ways the most impressive of the sessions of this Buck Hill Falls meeting has been that in which Dr. Cockburn presented the work of reconstruction and interchurch aid which the provisional committee is doing. The former moderator of the General Assembly of the Church of Scotland is a giant, physically and spiritually, who has come to the kingdom for such a time as this. In Geneva he heads one of the largest relief organizations in the world. Through it the compassion of the churches is extended to Europe's needy in their battle for survival against hunger, cold and despair. Dr. Cockburn pointed out that recovery has progressed with relative rapidity in Holland, Belgium, France, Norway and Czechoslovakia, "while it still remains small in Finland, Poland, Germany, Austria, Hungary, Rumania, Bulgaria and Yugoslavia. Italy and Greece lie between the two extremes." He stressed the urgency of work for youth, saying that if the church were as "eager" in its youth program as the Communists, "perhaps we would have the answer to the Communist ideology. Communism can't be argued down; it must be lived down."

In Dr. Cockburn's conception, the material aid of the churches is not merely a dole but a means of relief which is also a channel of new life. After pointing out how the slowness of economic recovery affects the church life of Europe, he indicated the many lines on which his department is helping churches to rebuild. This section of the World Council aids in building barracks churches, re-equipping church institutions, extending help to those engaged in theological study, purchasing thousands of tons of paper for church publications, helping refugees and in campaigns of evangelism, particularly among the young. "We are giving our attention to the extension of the church," said Dr. Cockburn, "for it is useless to reconstruct what has been destroyed without having a strategic plan by which the church can make the greatest impact on the life of the community. The church must expand, or it will shrink. It is Christian civilization that is at stake, not merely in Europe but also Britain and the United States."

Throughout this meeting, this concern for Christian civilization as well as for the conversion of persons has shown itself in many ways. One has been the determination of many members of the provisional committee to see that the proportion of laymen to attend the first World Assembly and subsequent meetings of the World Council shall be high. Another has been the strong desire that evangelism shall take first place in the activities of the council and the program of the assembly. It also appears in the broad outlines of the comprehensive study plan which is intended to culminate in the meetings of the assembly. It finds expression in the "call to the churches" which interprets Amsterdam as a summons to bring the world to view "man's disorder" in the light of "God's design."

HAROLD E. FEY.

'Literary Christianness'

EDITOR THE CHRISTIAN CENTURY:

SIR: Samuel Taylor Coleridge had serious views on the proper use of Sunday, especially at suppertime. Once he was able to compare two supper tables only a week or so apart, one of which was right, the other wrong. "My dear Friend," he wrote to Dr. Estlin on the crowded,

heartless party at Dr. Disney's; "Oh, how I did think of your Sunday suppers, their light uncumbrous simplicity, the heartiness of manner, the literary Christianness of conversation." At the other party the host's son, a "stunning Cantab." (to borrow from Lewis Carroll), with his shirt collar half-way up his cheeks, lent his presence, and proved such a one as lowered the standards of propriety to be expected of his father's house. Nothing more is said of that supper party where he sprawled and evidently talked to no profit.

But the other Sabbath supper table had another character. What precisely Coleridge meant by "literary Christianness" is not explained, but I think he meant that the Sunday supper table should have a quiet, serious tone, and when books are up for criticism the speakers should never deal with them idly or frivolously, but in a manner befitting Christians.

Supper on Sunday evening in the age of our forefathers was a simple meal. There might be a "whack off the cold beef," or what a butler once described on his menu as "cold sweats." But speaking for myself I should prefer sharing cold victuals with Coleridge to enjoying the golden splendors of Midas accompanied by his lusterless talk.

There is a fitness in the subjects of conversation on varied occasions; and the Sabbath (I still like that word), though it is not a day to be heaped round by taboos, is an occasion for friends to talk of the more enduring things. It may not have been on a Sabbath evening, but it might have been fitly so, that Charles Lamb and his friends speculated as to what they would do if certain of the great men of history suddenly entered the room. When they came to Jesus Christ, Charles Lamb said, "We should all kneel down and kiss the hem of his garment." There would be Christianness about that talk.

But that does not mean that the speakers by a convulsive effort and many intellectual contortions must limit the conversation to solemn talk on sacred things. A conversation is not un-Christian when it is seasoned with salt or interrupted with shrieks of laughter. Do you remember, sir, how the mother of Phillips Brooks once sent up to the study where ministers were assembled to have them reminded that it was the Sabbath evening? You would perhaps agree that that aged lady may have been unduly nervous. In "Jerusalem the Golden" do we not read of the "shouts of them that feast"?

I have had many opportunities for discovering the distinctive tone that becomes a Sabbath supper table. In the hall where I lived as a student, the warden at times read to us some great poetry and talked of it with all his wealth of wisdom and wit. I have not forgotten the Sabbath night when he read "Saul" and made me forever a lover of Browning. Such evenings were merry enough, but they were different from other evenings. I can never read that poem—

> I believe it! 'Tis thou, God, that givest, 'tis I who receive:
> In the first is the last, in thy will is my power to believe.
> All's one gift—

without going back to the large drawing-room where we heard that scholar read "Saul." We did not sing on those evenings, but I think it would be a true end to such a Sabbath supper table to sing:

> My soul, there is a country,
> Afar beyond the stars,
> Where dwells a wingèd sentry
> All skillful in the wars.

Ever yours wistfully,
QUINTUS QUIZ.

VERSE

Bringers of Light

WHY must those who bring the light
See darkness on the dungeon wall
Or tramp with ghost-men down the street,
Knowing hunger's demon call?

Stupid world which glorifies
Those who brandish swords and whips,
Will you never heed the call
Of men with justice on their lips?

LUCIA TRENT.

Raindrops

TAKE all the raindrops in a thunderstorm,
Splashing and flickering down a flooded slope;
Even more numerous the starry swarm
Viewed by the sorcery of a telescope.
And every dot a sun, around whose flame
What undiscoverable planets twist!
And on those planets, proud with self-acclaim,
What empires and what strutting tribes exist!

Yet all the orbs, to the Great Observer's sight,
May be as raindrops in our earthly gaze,
Forming, dissolving in a transient flight;
While, seen against the fixed, eternal blaze,
Our own vast sun may rise and disappear
Between two heartbeats of the Timeless Seer.

STANTON A. COBLENTZ.

Vantage

COULD WE turn back the year a single hour—
Shorten the grass, rebud the full-blown flower,

Denude the tree one solitary leaf,
Still would we cry that time were all too brief.

We cannot stay the sun; yet, like a book,
We may thumb the memory, to look

At time's arrested growth, at any stage,
Stagnant, quiescent, anchored to the page,

And from our vantage point look back and read
The dream that dwelt implicit in the seed.

MAE WINKLER GOODMAN.

The Army's Grab for Power

By A. John Alexander

FACTS about the behavior of the war department during the late war are now coming to light in official government publications. These facts are important not so much in revealing what actually happened as in suggesting what might have happened had not President Roosevelt been a firm believer in the primacy of civilian rule even during war. The persistent and insidious attempts of the military to gain control over the nation's economy did not end with the cessation of active hostilities, and the lessons of the recent past should serve as warnings in the evolving present. The army has by no means given up the game. The need for ceaseless vigilance is as great as ever if our democratic heritage is to be preserved.

History Written on the Spot

The text for these statements is a history of the war administration written by eight professional historians in the employ of the bureau of the budget. Throughout the war, with the encouragement of the President, the bureau urged various government agencies to write up their own histories. It also established as one of its departments a war records section charged with writing a "capture-and-record" history of the war administrative experience of the whole government. Since the bureau was in on the ground floor in the planning of most of the war agencies and took part in a continuing critical evaluation of their performance during their existence, its records form a natural body of source material for the writing of a comprehensive, over-all survey. The bureau was the President's watchdog, and its watchdog reports, often quite critical and candid, served as the basis for the official history, *The United States at War,* which has just been issued by the government.*

As has been indicated, this is not the sort of justificatory and self-lauding history one might have expected the government to put out. It does not pull punches. It praises where praise is due and criticizes where criticism is merited. Its comments on all aspects of the war effort are significant and deserving of careful study, but its statements with respect to the war department carry the greatest meaning at the present time.

The Fight for Civilian Control

According to this study, the war department was quite unprepared for the war when it came. Its M-Day plan of industrial mobilization was a program of generalities rather than of particulars and was unrealistic in the extreme. It assumed a sudden, overnight transition from peace to war, and provided for a single administrator with vast powers. "Delegation of such enormous powers would have made it difficult for the President to control the broad strategy of defense preparation and foreign economic policy during a most critical period," says *The United States at War.* "Such action would have constituted virtual abdication by the President and would have made him less able to meet his constitutional responsibilities" (pp. 23-24).

Although the President rejected the M-Day ideas and decided upon civilian control of the national economy, the military never gave up advocacy of turning over all power to the army. Time and again the President decided in favor of civilian controls in the various war agencies, and time and again the army tried to wrest control into its own hands. "In spite of these decisions by the President, the army never gave up the effort to increase its control" (p. 129). The army tried to convert the OPM and the SPAB into war department agencies, but without success. When hostilities began, it tried to do the same thing with the WPB, when perhaps it should have been paying more attention to winning the war. At least that seems to be implied in this comment: ". . . with the creation of WPB after the declaration of war, General Somervell found time to prepare an elaborate plan for the organization of WPB which would have placed complete control of WPB and of the economy under the Joint Chiefs of Staff" (p. 129).

How the Army Bungled Priorities

Those suggestions were rejected by Donald Nelson and by the President, with the comment that the battle of production was a civilian problem just as military battles are a military problem. But the army persisted and was able to wangle the right to control priorities for a short period, through the medium of the Army-Navy Munitions Board. This board handed out priorities so recklessly that more priorities were issued than material existed, and the whole system collapsed. It so misjudged military needs that the production of many essential items, "like locomotives and freight cars, and even some maritime items, was seriously upset for a time" (p. 130).

The right to issue priorities was swiftly taken away from the army, but the gentlemen of the military found a way around this situation. A system of war production could make sense only if it was based on military needs, so that items needed to carry out military plans might be available at the right time and in the right quantity. The army persisted in keeping its strategy a secret from the civilian heads of war production agencies, who had, therefore, to rely entirely on military statements as to what was needed when. The civilians were never let in on either strategy decisions or strategy planning, "and many a priority argument was closed by junior officers with hints of strategy considerations which could not be disclosed" (p. 130). It was not until the end of the war that the deception practiced by the army was revealed. The "strategic considerations" which it advanced to justify its requests for materials were manufactured out of whole cloth. The major strategy of the war was not decided until the middle of August 1942, and the "whole

*Government Printing Office, Washington, D. C., $1.00.

production build-up of 1941 and 1942 was not, and could not, be based on strategy" (p. 131).

This kind of thing is all of a piece. It coincides with the false communiques issued by General MacArthur's headquarters during the war, announcing fighting in the streets of Manila when our troops were only on the outskirts, or claiming slight losses for Americans when in fact our casualties were very heavy. It ties in with the findings of Senator Elbert D. Thomas, former chairman of the Senate military affairs committee, who has denounced the deception practiced by the army airforces in their wild claims of superiority when in fact they were lagging behind the British and the Germans. "One of the outstanding hoaxes of military history was the myth of precision bombing. There was no such thing." (See the *Congressional Record* for April 10, 1946, pp. A2162-2164.)

It is of a piece with the problems faced by the Office of Scientific Research and Development in trying to coordinate civilian with military research. Army ordnance, for example, refused to listen to the possibilities of developing high muzzle-velocity guns, with the result that the Germans beat us to it with their dreaded 88. The army pooh-poohed the development of an amphibious vehicle, even after the OSRD had developed and demonstrated its practicability. Heavy machine guns often drooped after rapid firing and the AAF said nothing could be done about it; the OSRD improved them 2,000 per cent. These difficulties are described in brief in James Phinney Baxter's recently published *Scientists Against Time*, the official short history of OSRD, and at greater length in the series of official histories of the OSRD to be published this summer.

It is true that the army won the war, but it is also true that it did it wastefully and at great cost. It is true that the army is "starved" during periods of peace and criticized for its performance during war. (I am anticipating the military's argument.) But to criticize is not to betray a lack of patriotism; rather, it is to give evidence of it. Arrogance, secretiveness as a cover for defects and shortcomings, and lust for power are not compatible with a viable democracy, and should be rooted out wherever found. Exposure of the facts is part of that process. A study of them should serve to keep us on guard.

Two Hundred Men of Louisville

By J. Maurice Trimmer

ONE SUNDAY in 1940 a Louisville, Kentucky, business man named George Stoll listened to a particularly inspiring sermon. As he left the service he was much disturbed because he had been strongly challenged to render Christian service but had not been given specific instructions as to what to do and how to do it. He resolved to find channels through which his Christian idealism, and that of other laymen, could be expressed in practical service to the community. At once he launched a recruiting campaign among the churches of the city. Eventually he succeeded in enlisting about two hundred laymen from several denominations.

These two hundred laymen formed an organization which is known as the Committee on Institutions of the Louisville Council of Churches. For several years past the committee, operating through many subcommittees, has shown how to bring practical social benefits not only to Louisville but to the entire state. Its activities make up one of the most constructive programs being promoted by Christian laymen anywhere in America today.

Chairman Stoll and his associates adopted as their major objective the improvement of conditions in Louisville's penal, health and child care institutions. They decided at the start that they would not employ the traditional approach of the belligerent reformer or the militant crusader. They agreed to refrain from "viewing with alarm," from engaging in politics, and from making spectacular public accusations against the management or administration of the institutions. They worked quietly but efficiently, convinced that light would accomplish more than heat and that active cooperation would obtain better results than adverse criticism. They used the technique of suggestion rather than of attack. They showed a sympathetic attitude toward the officials in charge of the institutions, studied the difficult problems involved, offered to help in finding solutions.

The committee's friendly investigations and proposals have been welcomed by authorities who otherwise would have reacted with antagonism and opposition. When the committee's motives were understood and its purposes made clear, when officials realized that it was not trying to oust someone from his position but was endeavoring to give wholesome assistance, it received most gratifying cooperation. And rather than claim credit for the improvement of conditions that has followed, the committee insists that it has only encouraged the officials who have done the real job themselves.

As an example of the committee's accomplishments, consider the improvement of conditions in the Jefferson county jail. The public knew that drastic changes were needed in this decrepit lockup but no one had taken the initiative to achieve them. In response to an invitation from the jailer, members of the penal division of the committee maintained a vigil at the institution from one Saturday midnight until six o'clock on the following Monday morning. In pairs the men observed the sordid routine. Each shift stayed on the job for six hours. Shameful surroundings and deplorable practices were revealed. Virtually no efforts were being made to rehabilitate the prisoners.

The committee recommended several constructive meas-

ures, encouraged the officials to adopt them, and provided counsel and cooperation by experts who volunteered their services. A general cleanup followed. Maybe the improvements were not due altogether to the committee's influence, but after it had made its investigations new iron bedsteads and mattresses were set up, books and magazines were sent in, wholesome recreation and entertainment were scheduled, and prisoners were assisted in obtaining jobs and proper clothing on release.

The committee is now working on a project to replace an ancient workhouse with a modern prison farm, and to introduce enlightened principles of penology in all the state's institutions. A clinically trained chaplain has been secured to replace the part-time political appointee at the state penitentiary.

Another subcommittee has been instrumental in improving Kentucky's grand jury system. Recognizing that many of the jurors know practically nothing about their duties, the committee followed the suggestion of an experienced journalist who had made a special study of the subject, and produced a handbook called *Helps for Grand Jurors in Kentucky*. In simple language it indicates the importance of this judicial procedure and explains the powers and responsibilities of jurymen. This handbook has proved to have a very beneficial effect on jury service. Now the committee is encouraging the formation of a club of past grand jury foremen which will constitute a storehouse of precedent and experience.

On Juvenile Delinquency

The child care division of the committee is tackling the juvenile delinquency problem. Consulting a spot map of the crime prevention bureau of the police department it noted one particular area, ten blocks square, a notorious neighborhood from which a vast number of boy delinquents came. The Salvation Army had operated a community center in this district but had been forced to close because of lack of money. There was no play area in the neighborhood except the streets. After the committee had concluded its survey it approached a church owning an unused building in the area and rented the large structure for a dollar a year. Then it secured funds from the community chest, a professional worker was furnished by the Salvation Army, and a flourishing boys' club with over five hundred members and with excellent equipment was established. Since then juvenile crime in the district has been reduced almost to the vanishing point. During a period of eight months not one boy from the neighborhood landed in the juvenile court.

In all the Committee on Institutions has a dozen standing committees working on various problems. The health division has introduced improvements at the state hospital for mental patients. It is advocating mental hygiene clinics for the screening of patients, believing that about 25 per cent of those crowded into mental hospitals don't really belong there. The subcommittee working at the home for the aged and infirm maintains three Sunday school classes, arranges for regular concerts, provides subscriptions to all the local newspapers for the residents, and studies the causes why people come to the home. Another subcommittee has sent a library of 500 books and 3,000 magazines to the institution for which it is responsible. Still another is working on the problem of rehabilitating parolees.

In addition to these definite improvements which it has been influential in securing in public institutions, the committee has two other outstanding results to its credit. It has provided constructive channels through which conscientious laymen can find expression for their idealism. And it has offered considerably increased opportunities for laymen to engage in interdenominational cooperation. One of the principal members of the committee, Burlyn Pike, declares that rousing laymen to action and developing lay leadership are the major objectives.

Qualifications for Membership

Do, the official publication of the committee, lists the qualifications that are desired in a member. These include: (1) praying "Thy Kingdom come" ten times a day, thinking seriously and conscientiously of practical ways to do something about it, and faithfully reading Scripture passages which inspire such activities; (2) being sincerely and sympathetically interested in the inmates of the institutions in the spirit of "suppose it were my brother"; (3) being sincerely interested in the officials managing such institutions, recognizing the difficulties of their job, and being sympathetic and understanding concerning their problems; and (4) attending committee meetings regularly to study some problem with a genuine desire to find the solution, and taking a vital interest in all the activities of the committee.

Mr. Stoll contends that the principal importance of the program is not the improvement of institutions, good as that is, but the encouragement of Christian laymen of various denominations to work together. He insists that there are things which denominations can do together that they cannot do separately, and things which they can do together much better than they can do them separately. He fervently believes that Christian laymen welcome chances to unite and cooperate on vital enterprises that transcend their denominational divisions, and that there are spiritual values developed in such cooperation which go far beyond the actual accomplishments.

A Chance that Challenges

There is an old story about a minister who dramatically declared in a sermon one Sunday that if he had a hundred thoroughly consecrated men at his disposal he could save their city from evil. His challenge was promptly accepted by a conscientious member of the church, who recruited the hundred. But when he informed the minister that they were ready for action and requested definite instructions as to how to go to work, the eloquent preacher was forced to confess that he had no practical suggestions to offer.

Through the Louisville committee consecrated Christian laymen are offered constructive opportunities to put to work their finest capacities and devotions. They are given a challenging chance for satisfying self-expression in Christian service. According to the committee, the ideal church is not one in which the laymen "pass the plate and then pass the buck," but one "in which every member is a minister and the clergyman is the coach."

MAY SURVEY OF BOOKS

The Meaning of Revelation

INSPIRATION AND REVELATION IN THE OLD TESTAMENT. *By H. Wheeler Robinson. Oxford University Press, $5.00.*

WE HAVE reason to be profoundly grateful that a scholar of the stature of H. Wheeler Robinson has written a book on this theme. Living as we do, and doing our thinking as we must, at a time when "revelation" is the key word in many vigorous new theologies and a few philosophies, we need to have a careful study of the ancestry of the idea in our own religious tradition. For, after all, the idea of revelation has a biography just like any other religious idea. In this study Dr. Robinson has written the first chapter, and one of the most important, in that biography. It complements an earlier study made by Dr. F. Ernest Scott in *The Idea of Revelation in the New Testament.*

The apparatus of careful scholarship is present throughout the book: various meanings of crucial words are set forth with painstaking effort; footnotes are plentiful and exceedingly useful; differences of opinion among scholars are noted in a dispassionate manner; the book closes with a "Scripture Index" which is a most inclusive guide to references to inspiration and revelation in the Old Testament. This is scholarship in the grand manner, the kind of reliable, critical exposition and interpretation which has been and is one of the glories of the liberal Protestant tradition.

Dr. Robinson opens with a thorough discussion of the general world view of Hebrew culture: "God and Nature," "God and Man," "God and History." He finds evidence to support the claim that, for the Hebrews, God reveals himself through nature, man and history. The discussion of "God and Nature" is, in many ways, one of the most illuminating in the book. The Hebrew had no particular scientific or philosophical concern with nature "as a whole," but he was acutely aware of particular objects—sun, moon, drought, mountain, spring, etc.—and, like all primitive peoples, all but personalized them in his response to them. He was profoundly conscious of the mystery of nature's ways—small ways as well as large ones. He attributed a kind of "psychical life, not only to animals and plants, but also to what we would call inanimate objects . . ." Obviously, in such a world, revelation would be almost a matter of course. Nature-miracles abound in the Old Testament and must be accepted as "an important feature in the method of divine revelation."

The discussion of "God and Man" sets forth the Old Testament view of man and his well-being. The author does this by means of a series of studies of informative relationships between "Spirit and Flesh," "Holiness and Sin," "Grace and Repentance." Then follows a series of investigations of "Human Nature and its Divine Control," "The Relation of Morality and Religion" and "Human Destiny."

Part III on "God and History," occupying some sixty pages, opens with a discussion of "Time and Eternity" and proceeds with such great themes as "The Prophetic Interpretation of History," "The Day of Yahweh" and "The Election of Israel." The remaining sections of the book are devoted to a study of the prophet, the priest, the wisdom literature and the psalmists—all as media through which revelation entered human life and history.

A less eminent scholar might have moved in an uneven manner among such themes, and a less skillful writer might have worn out the reader's interest with a slow-moving recital of details—but not Dr. Robinson. While no book can claim to be "definitive" in so large an area, we may say with confidence that this is the best and most reliable one to appear to date.

One thing I miss in it is an adequate idea of the philosophical and psychological connotations of the terms "revelation" and "inspiration." I do not mean that Dr. Robinson completely ignores this task, but he nowhere gives it the thorough treatment which it demands. This omission is to be regretted all the more since Dr. Robinson died shortly before the book was sent to the publishers.

The price of the book may place it beyond the reach of most ministerial libraries, but whether he can afford to buy it or not, every student of the Old Testament will want to become familiar with this book.

HAROLD BOSLEY.

Democracy and the New World Order

THE INDIVIDUAL, THE STATE AND WORLD GOVERNMENT. *By A. C. Ewing. The Macmillan Company, $4.00.*

WRITTEN by a distinguished British philosopher, this book deals with some of the most crucial problems of our time. Conspicuous among them are the province of the state, the rights of individuals, the challenge to democracy, and the need for a new internationalism. Although the language is occasionally abstruse, the book presents an enlightened discussion of vital issues which can be read with profit by anyone interested in public affairs.

The author's conception of the state and its relation to the individual will almost certainly impress the bulk of his readers as sound and sensible. He refuses to worship the state as "the divine Idea on earth" or to regard it as a super-person with a mind of its own over and above the minds of its citizens. He condemns also the doctrine that the state is above morality. Governments, he avers, are capable of infinitely greater evil than individuals and must therefore be subject to the moral law. Governments are also capable of much good, but the state is not the exclusive source of the good life. It merely provides the "external conditions" without which the good life would be impossible.

In the light of some critical developments of the recent past, Dr. Ewing attempts a reinterpretation of individual rights. He rejects the Lockean doctrine of absolute rights inherent in a law of nature which governments must never violate. He rejects also the more modern doctrine that the citizen has no rights except those which the state itself creates and chooses to bestow upon him. He maintains rather that the individual has "natural" rights which are something less than absolute. These he calls *prima facie* rights, meaning that, while there is a strong objection to violating them even for the sake of social good, they may be definitely set aside in times of grave emergencies.

The author is particularly concerned, however, with a reexamination of the property right. He refuses to consider this as conferring freedom to acquire and dispose of unlimited wealth without regard to the common good. He thinks, nevertheless, that the right to a minimum amount of property should be considered as universal as the right to life. Instead of abolishing the property right, he would have the state guarantee to every individual an amount of property adequate for health and for "a satisfactory development of his

personality." He believes that, on this score, there is something to be said for totalitarianism. Though he devotes a large section of his book to a brilliant defense of democracy, he thinks that the individualist democracy of the past would be improved by combining with it certain elements of totalitarianism in the economic sphere. He has in mind protection of workers against unemployment and provision of free medicine and hospitalization to workers' families. Deliberately or not, he makes no distinction in this matter between different types of totalitarianism.

On international issues Dr. Ewing is firmly opposed to many of the things now being done in the name of a better world. He condemns the idea that a new war can be prevented by vindictive treatment of the conquered nations. He thinks that punishment of defeated peoples is almost certain to be regarded by them as punishment for *losing* a war. He doubts, moreover, that a majority of the German people actually wanted war, though he admits that they did want to "improve the position of Germany by a 'firm' policy which involved armaments and threats of war." He considers the existing machinery for preserving peace not only inadequate but productive of evil conceptions. This, he maintains, is particularly true of the veto power of the Big Five in the Security Council of the United Nations, since it implies that the great powers are above the law. He considers the San Francisco charter objectionable also insofar as it attempts to preserve the obsolete fiction of national sovereignty. But in spite of its imperfections, the U.N. must not be destroyed. The author has fervent hopes that its Charter will gradually be amended to bring it into line with the realities of a changed world.

EDWARD MCN. BURNS.

Doing Religious Drama

CONSCIENCE ON STAGE. *By Harold Ehrensperger. Abingdon-Cokesbury Press, $2.00.*

SLANTED for inexperienced directors of religious drama, *Conscience on Stage* is a book to invigorate and delight experienced directors of any kind of plays. Frankly, the book does not put its best foot forward; the storified case study which forms the introduction is contrived and unconvincing although it may well be true. But let no reader ho-ha-hum too soon, because the author really clicks when he gets to discussing the qualities that make a religious and dramatic experience come to life on a stage. In nine short pages he gives as lively a history of religious drama as can be found—says one who has both dug in the archives and pushed a pen on the same theme.

Step by step the reader is led up the steep path of effective play production. "Who knows what?" asks a chapter title, and then Mr. Ehrensperger proceeds to organize a group of players and define their several duties. Each category is amplified in later chapters—choosing the play and becoming familiar with its locale and period, casting as an educational and emotional experience for actors as well as audience, adjusting to stage business, learning lines, catching cues. Properties, costumes, house, business, publicity all have their practicalities. The number and kind of rehearsals necessary for an average three-act play are parceled out; pointers given for critical sessions; also pointers on adapting plays to a curtainless platform and to the needs of a worship service. All the way, especially in the chapters on action, group solidarity is emphasized and off-stage participation assumes its real importance; the whole production takes on larger stature than the sum of its players.

The last third of the book is made up of nine appendices dealing with such specifics as plays written for a particular purpose, plays for youngsters, a project carried through by university students, a Christmas service of worship, a model constitution for a drama group, annotated lists of plays for reading and production, a bibliography of basic books, a time-saving directory of dealers in stage equipment, and a glossary of terms.

Practical, compendious and stimulating—the kind of book a director will be lending and wishing he had back.

MARGUERITTE HARMON BRO.

A Governor Speaks

THE SHORE DIMLY SEEN. *By Ellis Gibbs Arnall. J. B. Lippincott & Company, $3.00.*

IT IS no dim view that Ellis Arnall takes of the future. The America he envisages is a land, at peace with her neighbors, in which "none is hungry, or ill-housed, or insufficiently clothed, or idle, or desperate with fear for his future or that of his children." He does his most specific writing when he is dealing with education, monopolies and the ingredients of fascism, for it was in these areas that he achieved reforms while governor of Georgia. In controversial areas in which he has not had direct experience, he points the way without giving a blueprint. He has no desire to theorize: "If I did so, I would display the foolhardiness of one who enters such a battle unarmed with facts." It is a forthright book which indicates our present problems, points out the sources of our difficulties, and suggests some routes toward the shore dimly seen.

The book presents a clear-cut statement of the need for moral, economic and political responsibility on the part of every member of a democratic society. The author faces courageously the relationship between political theory and the economic order: "Doubtless there are still those who believe that hunger and freedom are in no wise incompatible. They never met a sharecropper in the winter of 1931 and asked him if he were free. . . . Men know that wherever hunger is, hunger is master. And they know too that nowhere in all the world can any man be free until everywhere all men are free." In the economic discussion he reminds us that Jefferson in enumerating the necessary freedoms included freedom of commerce against monopolies; and that the price the south has paid the cartel-makers who dominate the sale of nitrate soda has been enough to provide a college education for every high school graduate of the southeastern states.

Ex-Governor Arnall knows that the task of making democracy work is not easy. It requires a portion of the energy of every citizen for its success. He admits that the contemporary individual has been engaged in a psychological retreat from responsibility. The only way to attain the America we envision is for every citizen to take individual responsibility instead of trying to transfer his responsibility to a collective conscience that does not really exist.

Also, something new has been added when we discover a practical politician who is not afraid to speak of the morality or immorality of our national acts. Mr. Arnall speaks of the Webb Act as an act of aggressive political immorality "almost without precedent in the nation." He makes this statement because the basic assumption of the act seems to be that, although free enterprise and the democratic processes linger anomalously in this country, they have disappeared elsewhere in the world because they were "antiquated, outmoded, worthless and proven unsound."

The program, whether for economic, educational or government reform or for land conservation, is undergirded with a philosophy reiterated throughout the book: "You can neither harm nor degrade nor torment one individual from among all the billion on this planet without in some degree wounding each of the others." The minister, educator and liberal statesman will read it, thank God, and take courage.

EVELYN LUCHS.

Neighborliness Begins at Home

NOT WITH THE FIST. *By Ruth D. Tuck. Harcourt, Brace & Company, $3.00.*

HERE is a forthright and factual discussion of the Mexican-American in a southwest city which is the best of its kind yet published, in my opinion. With one-eighth of Mexico living north of the Rio Grande, the status and treatment of Mexican-Americans is not only a litmus test of American democracy. It is also the touchstone of our relations with the Americas to the south.

With painstaking care, Miss Tuck removes layer after layer of tradition and error to arrive at a hard kernel of clear, bold fact—and I'm not going to spoil the fun of readers by condensing the story here. The book is of great value to anyone interested in American democracy and Christianity, containing not only a good analysis of Mexican-Americans in Anglo-America but also many brilliant sorties into other parts of the United States than the southwest. It illumines the relationships of Boston to its Irish population, casts light on Negro-white relationships, and is particularly effective in exposing the fallacies of the "intercultural" approach to racial and minority problems.

"If the aimless, vaguely well intentioned talk about 'getting on with our neighbors,' 'expressing the democratic ideal' or 'acting in a true Christian spirit' could be piled in a visible heap, its height would rival that of the sierras behind Descanso. The few little pebbles at the bottom would be the expression toward minority groups, in daily action, of neighborliness, democracy and Christianity."

BUELL G. GALLAGHER.

Education on the Operating Table

MAD OR MUDDLED. *By Porter Sargent. Author, 11 Beacon St., Boston, $2.00.*

THIS book is the separately printed introduction to the thirtieth annual *Handbook of Private Schools for American Boys and Girls,* and suggests the *Reader's Digest* in organization and the almanac in consistency of subject matter. It is larded with more references to and quotations from writings (frequently the author's own, both published and yet to be published) than the *Saturday Review of Literature.* Among the many quotations is the noted observation of Mr. Dooley: "Readin', my friend, is talked about by all readin' people as though it was th' on'y thing that makes a man betther thin his neighbors. But th' truth is that readin' is th' next thing this side iv goin' to bed f'r restin' the mind. . . . Believe me, Hinnissy, readin' is not thinkin'." Mr. Sargent has read a great deal about American education.

Another quotation which is used illustrates the author's greatest weakness: "It can be said that the primary cause of war is determination on the part of a relatively small group to embark upon a program of hell-raising to enlarge their powers and their domain." This pathetic and dangerous oversimplification is typical of the treatment of the numerous problems touched upon, whether they be general education, liberalism, freedom, university administration, philosophy, wealth, atomic energy, or the increasing virility of southern education. Mr. Sargent is an articulate Don Quixote, attacking every colossus in sight.

Whatever the "muddle" under consideration, the author always turns to American education as being responsible, and to Harvard University as the *bete noire* of American education. If shortsighted conservatism, war-mongering, hate-stimulation or fear-breeding contribute to a problem, wealthy Harvard makes the largest contribution because it has sold its once liberal soul to those who profit from the status quo. He names the power-hungry, evil men of "ingrained prejudice" who pull the Harvard strings. Mr. Sargent is the happy goatherd leading his unfortunate scapegoat to the slaughter.

In spite of such major weaknesses, there is strength in this book because it is written with force and without fear. Mr. Sargent is not a halfway man. He scorns the educational "stuffed shirt," discounts the prestige value of the college degree and is suspicious of wealth because of its corrupting power. He abhors the superficial learning habits of contemporary America because of the "boiler plate" mind which results. He dislikes Plato, does not recognize absolutes nor bow in the presence of the classics, and has little patience with the Chicago-St. John's attempts to substitute a blinding indoctrination in tradition for a scientific approach to life. Even so, he acknowledges naiveté in the scientist.

Conversely, he maintains confidence in progressive education, has a lively admiration for John Dewey and William James, whom he knew, and is sensitive to the endless variety inherent in our multi-colored world. He has a passion for freedom and expects much, either good or evil, from the creative individual. He has intelligent intolerance and fear, but is not one to hamper himself with fear neuroses.

These biases and prejudices make for good criticism and good reading. While it is easier to criticize than to administer a complicated educational program cast in a confusing society, it is worth while to have the criticism stated with such evident honesty of purpose. More of it is needed, for most of it is justified.

Sargent does not attain the same clarity, but he is in the tradition of Veblen and Kirkpatrick, and is intentionally Shavian in style. His book is valuable in its cauterizing, humbling, thought-provoking capacities. The 1948 edition probably will be just more of the same, but anyone who reads this edition certainly will read the next.

RAYMOND F. MCLAIN.

The Arab and His Religion

MODERN TRENDS IN ISLAM. *By H. A. R. Gibb. University of Chicago Press, $2.50.*

THE SIX chapters represent the Haskell lectures in comparative religion delivered at the University of Chicago in 1945. They do not treat "comparative religion," in the strict sense of the term, but they do furnish in admirable fashion cogent materials for such study. In fact, the story of the one religion, Islam, cannot be fully understood unless in its dealings with other faiths. Mohammed himself dealt with Jews and Christians and was much affected by them. A follower of his, Ali ibn Hazm (died 1064 A.D.), Spain's most fertile writer, the most learned man of his time, was perhaps the first modern comparative religionist.

Professor Gibb's interest as a learned Arabist rests more immediately upon Islam itself. In this brief but masterly discussion he points at "trends." His book must delight the

specialist and is bound to satisfy the general student of religion. It is an excellent and competent survey. The author shows that Islam is adaptable through its fundamental principle of *ijma*, "consensus of the community," by which progressive Moslems hold "that religion is best left in the safekeeping of the consciences of ordinary intelligent believers" and that Moslems may well be tolerant of differences on secondary points.

Following an observation that the present is "a time of change, conflict, and confusion in Muslim society," the author leads the reader to the immediate present by way of Wahhabi intolerance toward saint worship, the Pan-Islamism of Jamal ad-Din, the purification program of Muhammad Abduh, the Indian apology for Islam against the assaults of secularism together with an emphasis on higher education and the missionary activity of Ahmadiyya. "The modernists and reformers have shown that Islam need not remain a petrified system," says Gibb, but he goes on to say that knowledge among the majority of the educated classes is still what comes from books rather than by free inquiry. He observes that genuinely reformist impulses "have been lamed by inherent intellectual contradictions," that modernists are historically romantic and within tradition's grip in their social programs. His chapter on modernist religion is a keen analysis of the Islamic problem of knowledge. The chapter on law and society explains the cramping of social attitudes and programs by the fact that "social ethics, social institutions and law are, in principle, functions of the religious system in Islam." Modernist apologetic demonstrates the supreme excellence of the religion of Islam.

Chapter six discusses "Islam in the World," showing the inherent antipathy of Islam toward nationalism, because "Islam, like all higher religions, seeks the interests and welfare of individual men and women irrespective of race and nation." In conclusion, the author indicates that the religious heritage of Islam is threatened not only from without in the larger, changing world of the present, but also by three forces from within. One of these would substitute a social and this-worldly outlook and a utilitarian ethic for the stern discipline of transcendentalist faith. (Traditional Islam had no place for utilitarianism.) The second sets up "false gods borrowed from the West alongside Allah." The third would dissipate all the "hard-won positions by which Islam consolidated its claims in the intellectual life of mankind." "The Muslim world must seek to re-create and build upon the foundations of its own early historical criticism, with the aid of such Western methods as it finds applicable and necessary." The historical method and mode of thought is offered by Gibb as the solvent of the stalemate of science and theology. Islam, he thinks, can reconstruct itself.

JOHN CLARK ARCHER.

Books in Brief

DOCUMENTARY TEXTBOOK ON THE UNITED NATIONS, HUMANITY'S MARCH TOWARDS PEACE. *By J. Eugene Harley. Center for International Understanding, 1206 Commercial Exchange Bldg., Los Angeles, $7.00.*

The materials here collected, arranged and indexed include practically all the principal documents which are the source materials for a history of international organization. Since the author's interest, like the reader's, is chiefly in the problems of the present and the prospects for the future, rather than research into the far past, the earlier projects for universal peace are dealt with only in outline so that ample space can be devoted to the acts and documents which represent living issues. Fourteen projects from the Amphyctionic Council to the Holy Alliance are compressed into 13 pages; the measures proposed or adopted during the hundred years beginning with 1815 get only about the same space; about 60 pages are sufficient for the League of Nations and its associated enterprises; the remainder of the volume of 952 pages is devoted to the agreements, declarations and organizations from and after the Atlantic Charter of 1941. Only enough interpretative and connective material is introduced to clarify the succession of basic documents which constitute the bulk of the text. A 78-page bibliography, a chronological outline and an index are added. This is a fundamental book of reference which will be useful to every serious student of this vital theme.

MAJOR TRENDS IN JEWISH MYSTICISM. *By Gershom G. Scholem. Schocken Books, $5.50.*

The scholarly Christian reader who may be interested in exploring a world of religious thought and experience that is absolutely unknown to him could not do better than to take Dr. Scholem as his guide and thread the mazes of Jewish mysticism. It is not that the path is any more intricate or difficult than that which leads through the last ten centuries of Christian theology, including its mystical aspects, but for all except a very few the terrain is wholly unfamiliar. "Jewish mysticism" includes apocalyptic and gnostic phases, esoteric and magical doctrines which skirt the edges of heresy or lose themselves in it, a hasidic movement (1150-1250) which exalted simple piety but also had ascetic and eschatological variations and produced a luxuriant flora of legend, cabalism (which most of us know by name but little more), again with proliferations of prophecy, ecstasy, magic and numerology, the theosophical and partly pantheistic Zoharic literature, the messianism of Sabbatai Zevi (1665) who apostasized to Islam, and the "new hasidism" of the eighteenth century (see also Martin Buber's book recently mentioned on this page) which was not essentially related to the earlier movement under the same name. Dr. Scholem interprets the reaction to Sabbatai Zevi as marking the real "revolution of the Jewish consciousness" in modern times. This volume is a revised edition of a series of lectures first published in 1941 in Jerusalem, where the author is professor of Jewish mysticism in the Hebrew University.

Books Received

(Some of these will be reviewed)

Yes, Farewell. By Michael Burn. Macmillan, $3.00. A novel.

The Handbook to the Lutheran Hymnal. By W. G. Polack. Concordia Pub. House, $4.50. Text of and historical commentary on the 660 hymns in the Lutheran hymnal, with biographical sketches of all the authors. The text of translated hymns is given both in English and in the original language, generally German but some in Latin, Welsh, Norwegian, Dutch, Finnish and perhaps other languages. This is a second and revised edition.

Wartime Correspondence between President Roosevelt and Pope Pius XII. Introduction and notes by Myron C. Taylor. Macmillan, $2.50.

The Singing Traveller. By Grace Seton. Christopher Pub. House, Boston, $2.00. Mrs. Seton has traveled much and has had a career of her own paralleling that of her husband, Ernest Thompson Seton. The best of her verses are those that carry something of the exotic flavor of far places—India, China, the East Indies and South America.

Great is the Company. By Violet Wood. Friendship Press, $1.25. Stories of the translation and dissemination of the Bible, by Jerome, Luther and Tyndale, by representatives of the American Bible Society, and by missionaries in many lands.

Democracia Trascendente. By Alberto Rembao. "La Aurora,"

Corrientes 728, Buenos Aires. A discussion of the spiritual basis of democracy and its applications for the total welfare of individuals and society, by the editor of *Nueva Democracia*, New York. It is encouraging to see such a thoughtful and liberal essay published in Argentina.

Mr. On Loong. By Robert Standish. Macmillan, $3.00. In the course of his varied occupations, of which journalism is only one among many, in odd corners of the world, Mr. Standish has seen the seamy side of at least nine nations. His novel, *The Three Bamboos,* is the most penetrating and disillusioned picture yet painted of Japanese industrialism and nationalism before the war. The present novel, which begins with a humble Chinese in the West Indies and follows his fortunes to China and back, is explicitly concerned with the problem of race prejudice, chiefly between black and white. It supports the thesis that the motive of discriminations and antipathies on the alleged ground of color is really economic. Mr. Standish is a masterly storyteller.

Unity and Difference in American Life. Edited by R. M. MacIver. Harper, $2.00. Addresses and discussions for the Institute for Religious and Social Studies. The contributions deal with three aspects of the general question implied in the title: the common ground; the dividing issues (racial, ethnic, economic, religious); and what can be done about them by schools, press, business, the courts, and everybody.

Logic for the Millions. By A. E. Mander. Philosophical Library, $3.00. Parts of this book would perhaps be hard reading for the average high school student, for the author is not as careful as he might be to simplify his vocabulary. But most high school students, or persons of equivalent education and mental maturity, could read most of it, and they make up the majority of the "millions" who should. The decisions that determine the fate of the world must be made by the millions. Whether they will follow the loudest voice or the best reason, is an important issue. This book, by an English psychologist, aims to teach ordinary people how to think straight. There is a little formal logic in it, near the end, and this is useful; but most of it will strike the intelligent reader as plain common sense. Perhaps something still simpler is needed for the less intelligent.

The Modern Message of the Minor Prophets. By Raymond Calkins. Harper, $3.00.

The Meaning of Existence. By Charles Duell Kean. Harper, $3.00.

The War Myth in United States History. By C. H. Hamlin. Author, Wilson, N.C., 75 cents. The thesis is that every country is a victim of the myth that all its wars are defensive wars against an offensive enemy. Since the author is addressing American readers, it is his concern to adduce historical facts to show that this belief has been a delusion as regards the seven wars in which this country has engaged, beginning with the Revolution. The impression that his actual thesis is that "America is always wrong" is diminished, if not entirely effaced, by the consideration that the author is specifically writing about America's wars and her complacent sense of justification for them. If he were writing to and about Great Britain, Germany or any other country, he could doubtless say the same about them. One might profitably reflect that showing that mixed motives have led to the support of many wars is not equivalent to proving that no war is defensive.

Before the Crossing. By Storm Jameson. Macmillan, $2.75. This is essentially a murder mystery or, to use the publisher's phrase, a "spy thriller with an atmosphere of psychological terror." But Storm Jameson is too mature and resourceful a novelist to turn out a mere hudunit, even with psychological trimmings. She adds important features of social delineation.

Where the Sabiá Sings, A Partial Autobiography. By Henriqueta Chamberlain. Macmillan, $3.00. Mrs. Chamberlain was born in Brazil, the child of Protestant missionary parents, and spent her early life there. In spite of the difference of religion, her relations with the children and young people of the places where she lived and with the life of the communities were closer than might be expected. In telling her story she gives what is almost an inside view of Brazilian culture. Her husband, a cartoonist on the New York *Herald Tribune,* furnishes good illustrations. The *sabiá* is a songbird said to be found in many parts of Brazil. Mrs. Chamberlain's name seemed familiar; on second thought, it was because she is co-author of an excellent language book, *Invitation to Portuguese.*

Book of Divine Service. Morehouse-Gorham Co., $8.50. The unusual comprehensiveness and compactness of this volume will make it convenient for all who have frequent need for both the Episcopal Book of Common Prayer and the English Bible. Here under a single cover are the orders of morning and evening prayer, together with all the materials that may be used in connection with them, such as prayers, collects, litanies and the Psalter, and the tables of instructions for their use, the authorized readings from the Apocrypha, and the complete King James Version of the Bible. The whole makes a book of nearly 1,400 pages. The size is approximately 4½ by 6½ by 1½.

Three Came Home. By Agnes Newton Keith. Little, Brown (Atlantic Monthly Press), $3.00. Mrs. Keith is an American woman married to an administrator of agricultural and forestry work for the British government in north Borneo. Before the war she wrote a book about life there, *Land Below the Wind,* which won first prize in an Atlantic Monthly contest. With the war came the Japanese. The present book tells of the experiences of herself, her husband and their young son under Japanese occupation. They were not pleasant experiences, but they are told without bitterness or rancor, with a good reportorial sense of factual accuracy, and with drama and humor enough to make it an interesting as well as an informing record.

CORRESPONDENCE

Just What the Doctor Ordered

EDITOR THE CHRISTIAN CENTURY:

SIR: Wesner Fallaw's article, "Laymen in the Christian Community," is the solution for which I have been looking in regard to the problems in my home town. The town is a small one in Florida, and for a long time I have felt that it needed just such a program as this. It has five small struggling Protestant churches, each trying to do its bit to serve young and old in the community but lacking the strength to do anything but talk. I have made several copies of the article and am going to send one to the minister of each Protestant church in my town. I am also going to write letters to various prominent church members. This should produce results of one kind or another, and for this I have you and Mr. Fallaw to thank.

New York, N.Y. SHIRLEY BROWER.

How to Help German Christians

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express to you on behalf of many readers, as well as myself, our sincere appreciation of the able and helpful article of Alexander Boeker, "The Atrocity of Mass Expulsions." We value this statement very much and feel certain that it must make a tremendous appeal to all Christian people. May we ask you to make known to your readers that the Emergency Committee for German Protestantism, recently organized in New York city, is in a position to supply names and addresses of individuals who are described in this important article. If any of your readers have passed over this article, we would like to refer them back to it on page 461 of your issue of April 9, and if those who appreciated its importance would like to do something about it, something very definite and helpful can be done through the committee just named. The secretary is Fredrick J. Forell, and the address is 325 Central Park West, New York 25, N. Y.

We have brought this organization into existence for the purpose of bringing American and German Protestants together in Christian fellowship, and we are hoping not only to send spiritual and personal inspiration and material aid to our brethren of the faith over there, but to channel, through news releases and otherwise, correct information about German Protestantism to the people of our

beloved nation. Among those who serve on our committee is Professor Otto Piper, who not so long ago wrote such important articles in your paper. We shall be very grateful indeed to hear from any who are interested, or to receive inquiries as to how help may be channeled to the suffering people of Germany and especially to the vast Protestant body of that nation.

Emergency Committee for German Protestantism, New York, N.Y.
T. Christie Innes, Chairman.

Editor The Christian Century:

SIR: Friends in the States have inquired from me as to the most effective means to help their friends in the liberated and ex-enemy countries in Europe. On the basis of numerous experiences, I can readily say that the safest and best method seems to be the giving of CARE parcels. By sending the address of your friends and a $10 bill to CARE, 50 Broad St., New York, N.Y., you make sure that they get a substantial shipment of much needed, nourishing foodstuffs. I know from many letters from people whom I helped in this manner that one CARE parcel lasts about a month and supplements decisively the starvation diets prevailing in most parts of Europe.

Office of Chief of Counsel for War Crimes, APO 696 A, c/o Postmaster, New York, N.Y.
Hans Lamm.

Beware of German Self-Pity!

Editor The Christian Century:

SIR: The German pastor's letter published in The Christian Century for February 26, under the caption "A Cry from Germany," is quite touching in part, but as a whole it thoroughly misrepresents the situation as I have come to know it. Allow me, on the basis of almost continued travel in various sections of Germany and countless conferences with German churchmen in my capacity as U.S. Protestant liaison representative, to state (1) that German churchmen everywhere have been very deeply moved by the spirit of helpfulness and love manifested in material and spiritual aid offered by American Christianity; (2) that this attitude of gratitude for Christian love is present among many German church people even when, for one reason or another, they themselves did not immediately profit from such gifts; and (3) that as a result of such help close ties of friendship between American and German church people are being established and re-established.

Certainly, there are some inequities and imperfections in the distribution of relief. This is probably inevitable when one considers the overwhelming magnitude of the need. But I have seen too many faces of mothers grow dim with tears when they received a pair of socks for their children, too many eyes of little children brighten at the sight of an American dress or a pair of shoes, too many old folks murmur words of thankfulness for a few spoonfuls of coffee or a warm blanket, too many parish deaconesses become happy over worn clothing and shoes for the poor in their congregations, too many pastors grip your hand when they receive a theological book from abroad; I have seen among pastors and laymen too many positive expressions of thankfulness to God for granting them the experience of Christian brotherhood and solidarity—in short, I have made so many observations along this line that I know the viewpoint of the letter in question to be isolated rather than general.

Many Germans excel in the art of pitying themselves. Your correspondent's letter is a case in point. And many Germans naively expected more from us in the way of relief than could possibly be given. But most of them, when they soberly analyze the total situation, register surprise at the fact that American Christianity so very quickly and effectively extended the helping hand of brotherly love.

The needs, physical as well as spiritual, of Germany are terrifyingly great. The future of Europe, perhaps of Western civilization, is at stake. Help of every kind will be required if the battle is to be won. American Christianity ought to be made aware of the tremendous issues involved and clearly recognize that it is in the interest of the preservation of civilization and Christianity itself to render all possible Christian aid to Germany and other devastated countries now.

ERA, IA & C, OMGUS, APO 742, U.S. Army.
Julius Bodensieck.

While Time Remains

Editor The Christian Century:

SIR: Charles Gillispie's article, "Have We a Future?" is the finest thing I have read on the Soviet-American problem. His clear-cut presentation of the alternatives before us, his penetrating analysis of the psychological situation gripping both nations, and his genuinely Christian proposals for American action gave me a broader understanding of the problem and renewed courage to attack it while there is still time.

I cannot help but feel that while Marxian theory admits of no compromise with capitalist society, yet there is a sort of pragmatism which has operated in the evolution of the Soviet republics, so that if the United States can demonstrate a spirit of good will and cooperation our two nations can live together and work together in the same world.

Here is an heroic task for the labor movement, liberal organizations, the church, and all others who will help—to reach enough people before it is too late to turn the tide toward understanding and good will. As Mr. Gillispie says, if civilization has any future it is in this.

Asbury Methodist Church, Erie, Pa.
Arthur M. Crawford.

Lutheran Resolutions

Editor The Christian Century:

SIR: The Central District, American Lutheran Church, in annual convention assembled at Herington, Kansas, April 11-14, submits the following resolution unanimously adopted by that body:

"Be it resolved, that the Central District memorialize the National Lutheran Council to study the implications of the recent Supreme Court decision, permitting the use of public funds to transport children to church-owned and controlled parochial schools; and

"Be it resolved, that the National Lutheran Council consult with other church bodies regarding possible action, exploring especially the possibility of a constitutional amendment to clarify more definitely the relation of church and state; and

"Be it resolved, that the council urge that in every instance when public funds are thus used in the interest of a church school, taxpayers be urged to insist on proper representation, by public election, on the boards of such schools; and

"Be it resolved, that a copy of this resolution be transmitted to the American Lutheran Church at Columbus, Ohio, and to the clerk of the Supreme Court of the United States."

Beatrice, Neb.
John F. Streng, Secretary.

Bad Architecture

Editor The Christian Century:

SIR: Recently I heard a member of the U.S. delegation give a talk on the U.N. Among other things he urged us to take encouragement from the fact that fifty-four nations were meeting together with an avowed purpose to prevent war. Later I asked him whether we could not hope that in the near future the goal of the U.N. could be to construct peace, on the basis of the old Chinese saying, "Peace is not the absence of war, but the presence of God." He replied that he certainly shared my hope that the U.N. could and would in the future strive to construct peace but that stage could not be reached until security for this country is achieved. My reaction was, "Why, that is like saying you cannot build a house until you have its roof to protect you from the storms!"

New York, N. Y.
Mrs. Seth M. Milliken.

NEWS *of the* CHRISTIAN WORLD

Reports Prestige Of U.S. Declining

Henry Sloane Coffin, on Return from the Orient, Points to Blunders in Diplomacy and Racial Bias

NEW YORK, April 25.—On his return from the Far East, Henry Sloane Coffin, formerly president of Union Theological Seminary, declared that the prestige of the United States in the Orient and in the Moslem world has sunk so low that "it simply cannot go any lower." To illustrate his depressing but realistic message he pointed to the bitterness of Moslems at statements that the President and Congress intended to "force" Britain to admit 100,000 Jews to Palestine, and to the resentment of Filipinos, when they discovered that the bill for Philippine rehabilitation included a rider which granted the United States "equal rights of exploitation in the Philippines"—in violation of their new constitution. Dr. Coffin, who delivered the first postwar Joseph Cook lectures in China, India and Japan, declared that in order to regain its prestige this country must show that its economy can provide the poor man with the requirements for basic subsistence, must defeat racial prejudice at home, and must help to end the inflation that has ruined the economy of the East.

* * *

Ministers Sign a Statement Supporting Phone Strikers

A statement assailing telephone management as being responsible for the current strike and supporting the union's request for industry-wide collective bargaining and some wage increases was issued here this week by the church committee of the Workers Defense League. The statement, signed by some of this city's most distinguished religious leaders, urges that the public support the unions so that the strike "may be settled on the basis of its real issues and not by hasty and compulsory legislative action." It declares that management is chiefly responsible for the strike by its refusal to let the union share in making the rules which govern welfare services and working conditions.

* * *

Stewardship Institute Plans Six-Year Program

A comprehensive six-year program for the more effective financing of religious, educational and character-building agencies was presented Wednesday at a special session of the National Stewardship Institute of the Golden Rule Foundation. The institute points out that in their spending both citizens and government make pitifully inadequate provision for those private institutions which must depend primarily upon the bounty of the public in order to render their vital services to the community and nation. A recent survey indicated that, barring unforeseen developments, American citizens will have at their disposal during the next six years $100,000,000,000 of new net income. The institute hopes that a more adequate share of that income will find its way to the philanthropic agencies of the nation.

* * *

Y.W.C.A. Classes Report Increased Attendance

A marked increase during 1946 in attendance at vocational and "educational" classes conducted by the Y.W.C.A. is recorded in the organization's annual report, issued here this week. Total attendance at all activities was 1,678,000, and total expenditure was $1,979,780. Pointing out that one-third of the girls enrolled in "Y" groups are foreign-born or daughters of foreign-born parents, Mrs. Maurice T. Moore has presented a plan to organize a permanent "nationalities" committee which would combine subcommittees already in existence among Belgian, Czechoslovakian, French, Dutch, Italian, Filipino, Rumanian and Turkish groups.

* * *

And So Forth

The membership of the Institute of Pacific Relations on Tuesday considered the charge of Alfred Kohlberg, an importer of Oriental goods, that the institute's staff has "communist" tendencies and has unduly influenced the state department in favor of Russia and of Chinese Communists. By a vote of 1,163 to 66, the members refused to consider Mr. Kohlberg's resolution that the staff members be investigated.

John D. Rockefeller, Jr., Harvey S. Firestone, Jr., and Andrew W. Robertson joined this week in urging support for the United Negro College Fund, which is seeking to raise $1,300,000 in its current campaign. Mr. Robertson, an official of the Westinghouse Electric corporation, is chairman of the drive in the New York area. Frank M. Totten, vice-president of the Chase National bank, is national chairman.

In an address at Fifth Avenue Presbyterian Church on Sunday, J. Hutchison Cockburn, director of the World Council of Churches' reconstruction department, declared that Europe is no longer Christian, and that it will require at least two generations of "severe Christian effort" to eradicate the anti-Christian forces now existent there. "Nazism is not yet dead," he said, "and communism lives and prospers on the chaos existing today."

J. HENRY CARPENTER.

Announce Fellowships for Religious Broadcasters

The National Broadcasting Company has announced the opening of its annual competition for 10 radio fellowships which will permit religious broadcasters to attend the 1947 summer radio institutes at Northwestern University, the University of California at Los Angeles and Stanford University. Applications may be made through church federations or ministerial associations.

Council of Churches Formed in Poland

The demonstration by the World Council's reconstruction department that practical good will can overcome distrust is credited by Polish Protestants with having inspired the recent formation of a national council of churches in their country.

Eastern Churches Closer to Geneva

World Council Mission to Near East Is Successful—Report from Moscow Points to Collaboration

GENEVA, April 15.—After hearing Fr. Seraphim Rodionoff, representative of the Russian Orthodox Church, report on his recent conversations in Moscow, W. A. Visser 't Hooft, secretary of the World Council of Churches, described the possibility of collaboration by the Moscow-led church with the World Council as "somewhat closer than on the horizon." Other events of these weeks have heightened considerably the hope that Eastern Orthodox churches will cooperate more closely with the bodies represented in the council. The World Council delegation which visited churches in the Near East has returned "well satisfied" with the success of its mission. It obtained promises from the church of Greece and the patriarchates of Constantinople, Antioch, Alexandria and Egypt to send delegations to next year's World Council assembly in Amsterdam. However, there is still nothing definite to report on the possibility of Russian delegations' attending that assembly or the World Conference of Christian Youth to be held this summer in Oslo.

* * *

Deplore Inadequacy of Refugee Agency

A warning that the maximum effort of voluntary agencies cannot suffice to carry on the task being relinquished by UNRRA was sounded at the second annual meeting of the World Council's ecumenical refugee commission held recently in Copenhagen. The commission called attention "with alarm" to the fact that the new International Refugee Organization is "financially incapacitated" to undertake the work formerly carried on by UNRRA. It deplored the racial discrimination implied in the exclusion from I.R.O.'s concern of persons of German ethnic origin, and recommended that machinery to screen refugees be impartial and that opportunity for appeal be provided. Resolutions expressed concern for refugees in Italy and urged that German refugees now in Denmark be returned to their homes. Alan Braley, English Methodist, has joined the commission staff. He will attempt to set up ecumenical committees in "receiving" nations in order to hasten the resettlement of refugees.

* * *

Consider Task of the Christian Layman

Ways of improving the world through Christian work among politicians, physicians, journalists, lawyers and other lay groups were discussed by 25 men from 13 nations who recently spent four days at the Ecumenical Institute near here in an International Conference of Lay Leaders. Many of those present were laymen, and most of them were under 45 years of age. They reported many significant projects already under way. A Dutch institute is

sponsoring a conference this summer which will be attended by Christian and non-Christian scientists, economists, government officials and others concerned with the constructive use of atomic energy. In Württemberg province, Germany, short courses set up by a lay school at Bad Boll have been attended by 500 farmers and 250 doctors. In Bordeaux, France, 50 business men have formed a society to discuss the relation of Christianity to problems of labor and capital.

* * *

Bicycle a Symbol of Ecumenical Aid

The bicycle has become a symbol of ecumenical aid and fellowship, according to reports coming in to the reconstruction department of the World Council of Churches. One of the 150 Czech pastors who have been given bicycles writes that he will now be able to serve 87 mountain communities by traveling 140 miles a week. In some areas of Saxony, in Germany, district church conferences could be held only after the bicycles sent by the department arrived, since trains and buses are scarce and all telephones have been removed from parsonages. Other reports to the department tell how Hungarian church people were so inspired by American church gifts that they contributed enough food to feed 200 children instead of 50, and how 1,200 Baltic "displaced person students" in Hamburg found in the books sent them not only education but the inspiration of knowing that "someone is interested in us."

* * *

Church-State Issue Stirs Balkans

The new constitution proposed for Bulgaria calls for separation of church and state. The Orthodox synod in that country has sent to the government a memorandum opposing the separation on the grounds that the church preserves the spiritual unity of the nation, since almost everyone belongs to it. The memorandum also urges that civil marriage be regarded as voluntary and that religious instruction be permitted in the schools. During the past year there has been no religious instruction in the state schools, and an Orthodox publication charges that anti-religious propaganda is frequent in the classrooms. In contrast with the situation in Bulgaria, relations between church and state in Rumania appear to be good. While religious instruction is curtailed, it is compulsory in all schools, and the theological faculties are permitted to continue. (In Belgrade and Sofia they have been closed.) New laws in Yugoslavia have ended support of the Orthodox church by the state, and separation of church and state is proposed. A bishops' conference in that country cites examples of government interference with church work, attacks on the clergy, criticism in the press and general inroads on church freedom.

* * *

And So Forth

Sixty Swiss doctors, lawyers, artists, economists, teachers and ministers met here recently to study the relationship of Christianity to daily life.

A high Bavarian court has ruled that the German Confessional Church, associated with the name of Martin Niemöller, shall in denazification procedures be considered a resistance movement. ROBERT ROOT.

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Sees Jefferson's Ideal Threatened

University of Virginia President-Elect Would Change Organization so More Young People Can Attend

RICHMOND, VA., April 22.—"Unless we can so organize the university as to permit the training of more young men than are now attending it, Jefferson's idea will have died here in his native state," Colgate Whitehead Darden, Jr., former governor recently elected to head the University of Virginia, told the state general assembly. While he was governor, Mr. Darden had recommended many changes which he felt would restore the university to what Jefferson intended it to be, "the capstone of public education in Virginia." He also touched upon the fraternity house system, saying that it tends to sponsor a social life that increases unduly the expenses of those who wish to share in university life. Mr. Darden will be the third alumnus to serve as president of the university since it was founded by Jefferson in 1819. His election becomes effective June 23, and his formal inauguration has been set for the opening of the autumn term.

* * *

Study Administration of Fund for Schools

Virginia educators and officials of the state department of education have set minimum curriculum standards for students who will receive the recently established teacher training scholarships. They have also been considering methods of administering the education fund set up by the 1947 special session of the general assembly. One thousand scholarships paying $300 will be made available next year to college juniors and seniors who promise to teach in the state's elementary schools for at least two years. Qualified applicants will study four basic courses: practice teaching, child study or psychology, organization and teaching of the elementary school curriculum, and school hygiene. Negro students are included in the program.

* * *

Consider State's Industrial Development

The state chamber of commerce has conducted five regional conferences, open to the public, to explore Virginia's needs for industrial education and development. Speakers and discussion leaders included H. H. Stauffer, the chamber's research director; Wilfred J. T. Ritz, industrial analyst; Robert W. Belcher of the U.S. Chamber of Commerce's committee on education; Francis Lankford of the University of Virginia; Harry W. Sanders of Virginia Polytechnic Institute; Ralph A. Bush, assistant state supervisor of distributive education; Earl B. Morgan, chairman of the chamber's industrial committee; and Francis S. Chase, director of the University of Chicago's rural education service.

* * *

Rural Buying Power Called Key to Prosperity

That a complete economic collapse like the one following World War I can be averted only by keeping money and buying power in the hands of farmers and small-town people was the contention of Paul D. Sanders, editor of the *Southern Planter*, when he spoke to a group of electrical wholesalers and distributors here recently. "Electrification, mechanization and modernization of rural America is a backlog of business activity big enough to keep the economic machine running full blast for years to come," he said. "Farming people and those who handle farm products constitute 45 per cent of the nation's population. Their trading becomes doubly important in the long-range postwar era because the rural economy is undeveloped." A $17,381,939 sales opportunity for electrical equipment in Virginia was reported by A. E. Lemons of the Appalachian electric power company.

* * *

British Pupils Are Less Colorful, More Polite

Writing in the Virginia *Journal of Education*, Steve B. Vickers, a British exchange teacher at Newport News high school, asserts that American pupils are more colorful in dress and behavior than their English cousins, but are "frequently spoiled by their parents, badly disciplined and loud." He adds that they have more affection but less respect for their teachers. On teaching practice he writes: "We suffer equally with you the scourge of form-filling. In both countries it is a pernicious habit that must be broken. More and more the teacher is being forced to put information into filing cabinets instead of into the minds of his pupils, and consequently he is beginning to confuse grades and I.Q.'s and reports with education. . . . It is time we called a halt and got back to leading and inspiring a generation of God-fearing boys and girls."

* * *

And So Forth

Addressing an all-university religious conference at Washington and Lee University recently, Sidney S. Negus, chairman of the department of chemistry in the Medical College of Virginia, declared that physical science has bestowed great benefits upon mankind but has failed to produce evidence that because of it individuals are happier. "What one must take on faith in this life is far more important to one's happiness than what one actually knows to be true as scientific fact," he said.

The Armenian population of Richmond and Hopewell recently adopted a resolution protesting President Truman's proposed aid to Turkey as "tyrannous and despotic," a policy which would not insure peace but start complications in the Near East and the Balkans, where nations fear that "Turkey will threaten their own security and the peace of the world."

During its semi-annual meeting here, the Southern Baptist Foreign Mission Board appointed 56 young men and women for overseas service, the largest number ever appointed at one session.

Julian I. Gillam, young Negro doctor of Roanoke, has been granted a fellowship of $3,600 for a year's postgraduate study at New York University, where he will specialize in radiation therapy. Dr. Gillam studied medicine at Howard University and served his internship at Providence hospital, Baltimore.

F. W. BURNHAM.

Churches Nearer Union in Australia

Committee Representing Congregational, Presbyterian and Methodist Bodies Suggests Preliminary Effort

MELBOURNE, AUSTRALIA, April 12.—A suggestion that the Methodist, Presbyterian and Congregational churches of Australia be known as the Australian Federated Churches has been made by the committee set up by the three bodies to consider steps toward some kind of union. The plan just released calls for combined policy and action in the following areas: ministerial training, Christian education, home and overseas missions, men's and women's organizations, life and work, and evangelism. Each area would be controlled in the various states by a board of ten members, of whom four would be Methodist, four Presbyterian and two Congregational. In essential matters the regional boards would be guided by an over-all national plan worked out by the collaborating churches. The committee recommends that the first move be the formation of state councils elected by the denominational assemblies. It proposes that in each state a joint convention of all members of the assemblies of the three bodies be held during the latter half of this year so that the proposals may be given full consideration.

* * *

Partnership in Graded Lesson Preparation Successful

In some of the states, particularly in New South Wales, a cooperative scheme for ministerial training has been carried out for several years by the three churches. Methodist and Presbyterian churches throughout Australia have had almost 30 years of satisfactory partnership in the preparation and publication of graded lesson material for use in their programs of Christian education. They have been joined in this enterprise by the same denominations in New Zealand. No matter what happens to the plan for federation now being considered, it is likely that in the near future the Congregationalists will join the others in the preparation of graded lesson materials.

* * *

Protest Rocket Range In Native Territory

The Protestant churches of Australia, individually and through the National Missionary Council, have been making vigorous protests against the proposed military plan to establish a rocket-testing range over the great central lands hitherto reserved as inviolate for the aborigines. They have pointed out in widely signed petitions to Prime Minister Chifley that the 1,500 natives likely to be affected by the missiles are not yet ready for the sudden penetration of Western ideas and ways, and that anthropologists believe the result would almost certainly be their extinction. The petitioners remind the prime minister that the principles of the Atlantic Charter and of U.N. clearly require that the welfare of minority races shall not be subordinated to expediency. They request that the government reconsider the location of the range,

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By Edmund D. Soper

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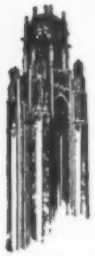

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—*Christian Century*

that the regulations excluding white men from the central reserve be strictly enforced, and that consultations be carried on with mission bodies to the end that the shock of sudden contact between whites and natives which will follow the settlement of white personnel near the tribal lands may be eased. Roman Catholics have no missions in the area.

* * *

How Australians Feel Natives Should Be Treated

A nation-wide poll, just completed, shows that Australian opinion is almost equally divided on what is better for the aborigines—to leave them in their tribal state or to educate them toward white standards. An interesting feature of the replies is that they follow a clearly marked division along occupational lines. For the most part, business and professional people said that the natives should be left to live their tribal life, though with assistance; while unskilled and semi-skilled workers felt that the right thing to do is to educate them.

* * *

Watch State Elections For Signs of Future

Political prophets are making the most of data from the two recently held state elections. In Western Australia the Labor administration was replaced by a non-Labor one; in South Australia the non-Labor government was returned with an increased majority. Both sides will watch eagerly the results of the elections to be held in May in New South Wales and Queensland. Here in Victoria, where we live under daily threats of "no trains, no trams, no meat, no electricity, no gas for cooking," the Labor government is being sharply criticized, chiefly because the strike or lockout in the metal industry has been dragging on for 15 months and seriously handicapping housing schemes and many other developments, both public and private. The reasons popularly given for the situation range from "communist agitation" to "cantankerousness of employers." Meanwhile, in an effort to bring industrial peace throughout Australia, the prime minister has reluctantly agreed to relax the wage-pegging scale by one notch.

* * *

And So Forth

Churches in Australia will be eager to analyze for their own stock-taking the figures uncovered in the national census to be taken June 30, the first in 14 years. Unfriendly critics complain that the Chifley administration will be sure to turn the information gained to its own advantage in electoral redistribution tactics.

In the near future, all government and semi-government bodies, municipalities and similar organizations are to be compelled to do their banking with the Commonwealth bank, a federal institution, instead of using private banks as many now do.

A United States navy task force will visit Sydney and Melbourne during May.

Three migrants have just left our shores for the United States. Betty, Penelope and Cecil are platypuses, the web-footed, duck-billed, egg-laying mammals that have made Australia famed abroad, almost unaided by the rest of us. Their destination is the Bronx zoo.

A. T. McNaughton.

Curriculum Links Home and Church

Presbyterian, U.S.A., Board of Christian Education Launches New Program—Chaplains Comment on Service

Philadelphia, April 22.—In a fresh approach to the educational task of the church, headquarters here of the Presbyterian, U.S.A., Board of Christian Education has announced a new curriculum to link together the teacher, the pupil and the parents. Entitled "Christian Faith and Life: a Program for Church and Home," the new curriculum will be implemented through five quarterly magazines for parents and teachers which will seek to bring the home and church school into cooperation. Books for each level will replace the traditional pupils' quarterlies. Close attention will be given to doctrine. The program, which will be ready in October 1948, aims not merely to shape Christian character and personality, but to train young people to live as Christians and to speak intelligently and convincingly to the non-Christian world. Guidance begun at the kindergarten level will include training in churchmanship and will interpret Christian duties in all relationships—political, economic, social and missionary. James D. Smart is editor in chief of the project.

* * *

Chaplains Find Military Service 'Harmful'

Answers of 362 chaplains to a questionnaire sent out by the division of social education and action of the Presbyterian, U. S. A., Board of Christian Education have been summarized by Paul N. Poling in these words: "The influence of the military service training on character has been weighed by these chaplains and found wanting." The chaplains were asked: "From your observation, did the military program and environment influence the character, health and behavior of the men helpfully, indifferently or injuriously?" Replies from 205 chaplains defined the influence of military training and service on the men's character as "definitely harmful." They severely condemned "beer parties, patronage of prostitutes, profanity and gambling," and agreed that the influence of the army on the lives of service men had been "about 90 per cent injurious." However, 81 chaplains said that they considered that the service had character-training value, and 76 were undecided. All agreed that the health of the men improved during their period of service.

* * *

Deplores Business Obligations Of Modern Minister

In the 1947 William Penn lecture before the two Philadelphia yearly meetings of Friends, Elton Trueblood of Earlham College, Richmond, Ind., called attention to the fact that this year is the 300th since George Fox began in the English midlands the preaching that led to the formation of the Religious Society of Friends. Speaking on the subject, "A Radical Experiment," Professor Trueblood called "the fellowship of the concerned" both supremely narrow and supremely ecumenical. "The modern

man is looking for a new Reformation," he said. "Too many in the Protestant ministry are practically forced by the organizational system to be promoters or business managers. Today a church is a place where people go and sit on comfortable benches, waiting patiently until time to go home to their Sunday dinners. The central trouble is in our inner lives rather than in our outward conditions. One of the major symptoms of our spiritual decline is the relative absence of joy."

* * *

Council of Churches Seeks Expanded Budget

At its first annual meeting the new Philadelphia council of churches heard Henry P. Van Dusen of Union Theological Seminary declare that the Christian church has been discovered to be the one indestructible world community. At the meeting a campaign for a proposed budget of $102,500 was launched—an increase of $68,000 over the present figure. This sum will make possible needed expansion of services—opening of weekday church school classes in five centers, organizing a department of research and survey, increasing the religious ministry in institutions and offering field service to smaller cooperative units. The need for an expanded ministry in institutions is indicated by recent figures which show that in the area there are 1,010 juveniles in detention homes, 1,599 patients in convalescent homes, 7,114 persons in homes for the aged, 11,154 patients in mental hospitals, 14,989 prisoners in jails, and 26,044 patients in hospitals. The council will appoint another chaplain to coordinate the efforts of the 13 ministers now serving the institutions and to plan for a more comprehensive service in the future. William D. Powell is the new executive secretary of the council.

* * *

And So Forth

James M. Read of the Friends Committee on National Legislation has been named secretary of the American Friends Service Committee's foreign service section. Algie and Eva Newlin have gone to Geneva to explore the possibilities of establishing a Friends center there.

The 32 Baptist youth fellowship convocations held recently throughout the country were markedly successful, with the largest attendance reported at a single meeting at Charleston, W. Va., where 800 young people were present. Young Baptists are planning to send to Europe and Asia eight carloads of soy bean cereal costing $3,740 per carload.

The Christian friendliness committee of the Pennsylvania Baptist convention has asked that Negroes be included on committees appointed by the state associations. In this city, Stern's and Gimbel Brothers' department stores are now employing Negro saleslgirls.

On March 28 the Presbyterian state federated legislative committee conferred with legislators in Harrisburg.

Beaver College (Presbyterian) has added 30 acres to its Glenside campus at Grey Towers. The campus now covers 56 acres.

During Holy Week, Gimbel Brothers' store had an exhibition and sale of hundreds of dolls dressed as biblical characters, the work of Mrs. Max L. Forman.

CHARLES DANIEL BRODHEAD.

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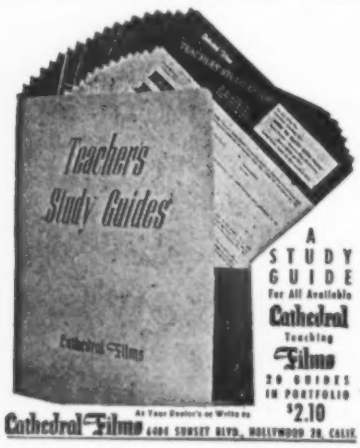

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Launch Religious 'Commando' Drive

London Is Scene of 10-Day Campaign by Movement Which Would Extend Church Outside Its Walls

LONDON, April 14.—The "commando" movement to bring the church to the world outside its doors, which began with Methodists but now includes among its workers Anglicans and members of the other free churches, moves into London for the next 10 days. During the four years since the movement began, it has carried out operations in more than 50 towns. It has had a good hearing and has often received the most earnest attention from hecklers. "Commandos" go into halls, factories, offices, cinemas, public houses—wherever may be found men who do not go to church. Plans for the London campaign, which will enlist 3,000 workers, 1,500 of them from outside the city, have been arranged by a committee of which the Bishop of London is chairman. Yesterday the bishop and Mr. Roberts, London secretary of the movement, explained the purposes of the campaign in radio addresses. Mr. Roberts told of a ship passenger who spoke on deck to the captain. "Do you believe in God?" he asked. "I have lived too long not to," replied the captain. "In what kind of God do you believe?" "He is remote as yonder stars, as cold as that sea," was the answer. The purpose of the commando herald, Mr. Roberts pointed out, is to declare that God is not like that.

* * *

Opposition Considers Moves In Parliament

Parliament will have resumed its sittings by the time this correspondence reaches America. The political situation is confused, and I am not one of those who have a right to speak of it from behind the scenes. It is common knowledge that the opposition has a favorable opportunity to attack the government. The alternative of pressing for the return of Mr. Churchill is made precarious by the fact that his broadcasts during the last election are generally held to have damaged the Conservative party. Others besides Conservatives have grave misgivings about the government as it now stands. They would be relieved if Mr. Attlee, whose judgment and courage they respect, brought new blood into the cabinet. Some people want the whole action of Parliament lifted to what they call a national level, by which they mean on a non-party principle. This principle, however, is one to which the present government is opposed; indeed, it is on the basis of that opposition that it has been returned to power.

* * *

Britain Hears Wallace With Respect

Henry Wallace's speeches in this country are being received with the courtesy due a former vice-president of the United States. I imagine that so far as the American political scene is concerned those who have listened are not disposed to take sides. Those who criticize the B.B.C. for granting Mr. Wallace the important 9:15 Sunday evening hour to discuss his own country's controversial issues may be answered with a reminder that at that hour, or a similar one, we have often heard addresses from other Americans who have described their domestic scene and sometimes have let us know how they interpret their own country and ours. So far as Mr. Wallace raised issues which concern the world at large, his words will be seriously weighed. The part which Britain will take in the lining-up of nations under two banners (if there is such a lining-up, which heaven forbid!) must of necessity be left to Britain herself. The distance between the world as it is and a new world plan is great, and the road lies hidden in mists.

* * *

Two Books: On the Bible, On Church Architecture

Two new books of value have come to my hands this week. *The Bible Today*, lectures delivered by C. H. Dodd, Norris-Hulse professor of divinity at Cambridge University, could not be excelled as reading for the thoughtful man who does not wish or need to study the whole field of biblical scholarship but does seek to know how he can read the Bible today. *Puritan Architecture and Its Future*, by Martin S. Briggs, will be immensely useful to the men in the free churches who are responsible for planning new buildings to replace those laid low in the blitz or to serve new communities. The reasonable text says things we have long waited to hear. Mr. Briggs has no contempt for the "meetinghouse," and shows its place in the history of architecture. He praises the sober New England Congregational churches with their picturesque white spires in the style of Wren. His chief condemnation is for the pseudo-gothic buildings of the 19th century, and he clearly regards huge assembly halls erected for great preachers as a mistake. The author thinks of a church simple and restful, with a complete lack of distractions. In his discussion, he considers all practical matters.

* * *

And So Forth

Many messages of appreciation and congratulation are being received by the *Christian World* on its 90th anniversary. It is 40 years since I first wrote for this famous free church journal, which remains, as it always has been, liberal in the true meaning of the word.

It is six months since Sir Giles Scott's plans for rebuilding Coventry Cathedral were scrapped, and a *Manchester Guardian* correspondent reports that it is still an open question what sort of cathedral, if any, will be built instead. One group wishes to rebuild the cathedral on the old site and as nearly as possible in its old form. Others advocate a contemporary style, while still others prefer a new site entirely, pointing out that the replanning of the city will denude the downtown area of its population.

There is good reason to observe the centenary of the birth of F. B. Meyer, acknowledged leader of the Keswick movement, which sought to deepen the church's spiritual life, and for many years secretary of the Free Church Council. He was a gentle being, as I can testify, but whenever a public wrong needed to be exposed or a fight fought in Lambeth or elsewhere, he was always in the forefront.

EDWARD SHILLITO.

Oppose Church's Plan for Natives

Orange Free State Mission Secretary's Proposal for Separate Provinces Would Extend Segregation

MOWBRAY, SOUTH AFRICA, April 9.—Considerable opposition has arisen to the proposal for a new native policy based on segregation which has been made by the general mission secretary of the Dutch Reformed Church of Orange Free State. The proposal envisages creation of three new provinces in which natives would live their own lives and achieve self-government, much as do the existing provinces of the Union of South Africa under the union Parliament. The three new provinces would be adjacent to the union but under the British crown. The proposal takes no notice of the fact that the economy of South Africa is based on native labor, and that even if it were desirable it would be quite impossible to keep the races apart. Much of the opposition to the scheme comes from the natives themselves. As one leading African puts it: "The church is trying to bring Africans into the Kingdom of God, where all races are treated as equals. Any policy of separation is opposed to this ideal. . . . All that can be said for the scheme is that it makes Christians think, and will move them to further efforts for racial cooperation."

* * *

Saying 'Africans' Gives Smuts Communist Tag

When, for the first time in the house of assembly, Prime Minister Smuts recently referred to natives as "Africans," a member of the nationalist opposition cried that he had "fallen for communist propaganda." Another called out: "Why don't you call them 'natives'? That's their name." "I cannot see anything wrong in calling a people by the name they prefer," the general replied. Then he added, smiling, "I am an African as well."

* * *

Await Report of Commission On Native Laws

The report of the government commission of inquiry on native laws, which has now adjourned after hearing evidence from all sections of the population, is being eagerly awaited by our liberal forces. At this time of crisis in race relations, much will depend on the lead which the recommendations of the report give to the government. The South African Institute of Race Relations, the Christian Council of South Africa and the various churches insist on immediate repeal of the law which requires urban natives to carry a pass at all times on pain of fine or imprisonment. They have gained such wide support for this demand that it is hoped the commission will have the courage to recommend that the law be repealed.

* * *

School Improvement Ruling May Close Mission

The Paris Evangelical mission in Basutoland faces the possibility of being ordered to close as the result of recommendations made by a government commission on standards for school buildings and equip-

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Based on a somewhat similar problem of Phillips Brooks, the author wrote a paper two years previous to the death of Wendell Willkie, stating that without technical counsel disaster awaited the voice and health alike of America's "Apostle of One World."

ment. At first sight, the decision to enforce the recommendations might seem right and reasonable, since everyone recognizes that education is bound to be handicapped if buildings are primitive and tools lacking. However, the Basutoland people, mostly very poor, have no means to do much toward improving their buildings and providing adequate equipment. They are very proud of their schools, and their children attend in ever increasing numbers. No longer can they look to France, whence formerly came much of their support. If the schools cannot measure up to the government standards, which is likely, they will have to close. Meantime, a Roman Catholic mission is at work in the area, equipped with personnel and funds to erect and equip new schools which will meet government requirements. The few French missionaries left in Basutoland have appealed for aid.

* * *

Anglican Priest Is Fined For Living with Natives

This correspondent has previously written of Michael Scott, Anglican priest who identified himself with those whom the law of South Africa affects adversely, and served a prison sentence for taking a stand with the Indians in their passive resistance movement. Now Mr. Scott is again in trouble with the law for living his convictions. He appeared in the magistrate's court in Johannesburg on a charge of having lived at the Orlando location (in a camp called Tobruk township) along with 17,000 natives, mostly ex-service men, without the approval of the minister of native affairs and the city council. Scott had spent about $500 of his personal funds in an effort to organize sanitary squads to alleviate the terrible conditions in the camp, where the habitations were shanties made of tin and sackcloth surrounded by huge mounds of refuse and filth. Scott lived in a screened-off portion of the sackcloth church and tried hard to exercise some form of control and prevent the violence which was never far from the surface. After hearing the evidence, the court fined Scott $25 and sentenced him to 14 days' hard labor, a sentence suspended for a year on condition that he should not again be charged under the same law. Meanwhile, he has returned to live in "shanty town."

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Jews Consider Industrial Ills

Leaders Consider Relation of Religion to Current Economic Problems in Conference at Chicago

CHICAGO, April 25.—Under the auspices of the Central Conference of American Rabbis, 400 Jewish industrial, labor and religious leaders met here last week to wrestle with the relationship of religion to the economic problems of the times. During the meeting, various shades of opinion were expressed. A director of the N.A.M. held that current proposed legislation is "both salutary and necessary to curb rapacious tendencies in labor," while a garment manufacturer declared that lower manufacturing costs and sustained purchasing power are possible only if labor is better treated. A director of the C.I.O.'s Political Action Committee warned that the present waning of labor's real income is carrying down with it our national well-being. Rabbi Jacob J. Weinstein of Chicago told the conference that synagogues are "largely the institutions of middle-class Jewry" which have no contact with the most populous section of the nation's life.

* * *

Condemn Anti-Labor Legislation

The conference adopted a resolution, presented by a rabbi, a manufacturer and a secretary of a C.I.O. council, which condemned what were termed the "excesses" of the Hartley bill recently passed by the House of Representatives to eliminate the closed shop and industry-wide bargaining. A longer statement dealing in greater detail with the relation of religion to industrial questions was referred to a special committee for later release in the name of the conference.

* * *

Student Organization Becomes 'World Republic'

Students for Federal World Government, which began as an enterprise of World War II veterans at Northwestern University and has spread to campuses throughout the nation and abroad, recently dedicated new headquarters in Evanston, changed its name to "World Republic," and provided for including in its membership not only students but young people and adults in all walks of life. The movement publishes a weekly newspaper, the *Planet.* It has just launched a project to "beat spears into plowshares with sponges" by marketing Mondruka sponges from the Mediterranean sea as a means of gaining financial support.

* * *

Interfaith Committee Honors 'One Man's Family'

As part of the observance of the interfaith National Family Week, May 4-11, the Intercouncil Committee on Christian Family Life will make an award to "One Man's Family," the radio program chosen in a nation-wide poll as the broadcast providing the most constructive portrayal of family life. Observance of the week is being directed by a national committee consisting of Rabbi Ahron Opher, assistant to the

president of the Synagogue Council of America; Edgar Schneidler, director of the National Catholic Welfare Conference's family life bureau; and T. T. Swearingen, director of adult work and family education for the International Council of Religious Education.

* * *

And So Forth

People's Church (Unitarian) on April 20 celebrated the 35 years of leadership of its founder and only pastor, Preston Bradley. The church began with 68 members meeting in a rented hall. It now has a congregation of 4,000 and a $780,000 plant.

Joseph Landis, president of the American Federation of Teachers (A.F. of L.), told a gathering of mayors and school officials in Hammond, Ind., last week that more than 600,000 schoolteachers in this country have left their jobs since 1939 because of low wages and unsatisfactory working conditions. He reported also that one-eighth of today's teachers are serving on temporary permits.

CHARLES L. VENABLE.

Decry Newspaper's Policy

Colorado Springs Ministers Protest Its Stand on Schools, Churches, Labor

BOULDER, COLO., April 22.—Twenty-two ministers in Colorado Springs recently united to buy space in the *Gazette-Telegraph*, only daily in the city, to express their disapproval of the editorial policy of the newspaper. Under new ownership, the daily has consistently attacked public education, organized labor and the stand of the Federal Council of Churches on religious and public issues. In their published statement, the ministers declared their belief in the right of both capital and labor to organize, insisted that a wholesome, prosperous community is promoted by an adequate system of public education, and pointed out the value of churches to the community.

* * *

Denver Methodist Group Hits Aid to Greece

Methodist ministers and laymen in Denver who are members of the denomination's Federation for Social Action have unanimously adopted a strong resolution on the proposed "Truman policy" of aid to Greece and Turkey. Their statement reads in part: "Our moral obligation as a member of the United Nations, which organization we fostered, forbids our by-passing it in the present crisis in Greece and Turkey. It is a tragedy that our President, who formerly lauded the U.N. as the only hope for peace, now calls upon the United States to take the law into its own hands in total disregard of our solemn pledges to maintain international peace by collective action. The plan proposed by President Truman would constitute a death blow to the U.N. and would be recognized as such by the rest of the world."

* * *

See Position Strengthened By U.N. Cooperation

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finally compelled to act alone, our position would be infinitely stronger if we were cooperating with the world community than if we were taking the law into our own hands. The statement concludes: "We are not opposed to action. We believe our nation is willing to minister to stricken peoples of the world without wishing to dominate them. We are willing to give billions if necessary for the support of the U.N. in discharge of its world mission against hunger, destitution and threat of war, but not one dollar for single-handed military operations in disregard of U.N."

* * *

Easter Sunrise Services Attract Worshipers

Vast congregations attended Easter services in churches and park amphitheaters of the Rocky mountain area. In the Garden of the Gods at Colorado Springs, 25,000 came to the sunrise service. At the same hour, 50,000 persons crowded the Red Rocks amphitheater 10 miles from Denver. An interracial choir of 300 voices sang the Easter hymns and Congressman Walter Judd spoke on "Christianity in a Shattered World."

* * *

And So Forth

The Pueblo council of churches under the vigorous leadership of J. Elwyn Davis is enlisting other civic-minded organizations of the community to fight the activities of liquor and gambling interests.

After 25 years of educational leadership as president of the Colorado State College of Education at Greeley, George W. Frasier has offered his resignation.

During the 10 years John Sanders has served First Presbyterian Church in this state university community, membership has increased from 700 to 1,500 and annual offerings from $8,000 to more than $40,000.

Churchwomen of the Rocky mountain area are sponsoring an interdenominational summer conference and school of missions in this city June 15-21.

In a recent survey, the National Opinion Research Center of the University of Denver found that 68 per cent of the persons interviewed believe it possible to re-educate the people of Germany to a peaceful way of life, and that 54 per cent believe the Japanese people can be so educated.

CLARENCE W. KEMPER.

The Church Roll

Edward R. Bartlett, dean of DePauw University, Greencastle, Ind., since 1941 and professor of religious education there since 1923, has resigned to accept the presidency of Iliff School of Theology in Denver, Colo., Religious News Service reports.

John W. C. Wand, bishop of London, will come to New York in May to take part in the ceremonies observing the 250th anniversary of the founding of Trinity Church.

Herman Reissig has been appointed field secretary for the American Committee of the World Council of Churches with special responsibilities in preparation for the world conference to be held in Holland next year.

John W. Thomas, for the past two years professor of practical theology at Crozer Theological Seminary, has been named as-

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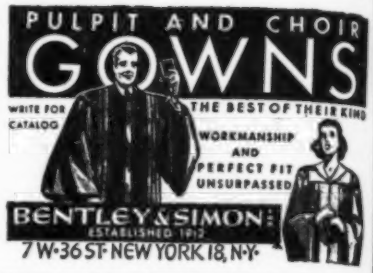

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sociate director of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention. He succeeds G. Merrill Lenox, who is now executive secretary of the Detroit council of churches.

Recent deaths in the field of religion: Daniel Russell, pastor emeritus of Rutgers Presbyterian Church, New York city, a member of the General Educational Board of the Presbyterian Church, U.S.A., and twice moderator of the New York presbytery. . . . Dr. Robert Hall Glover, author, pioneer medical missionary for the Christian and Missionary Alliance and home director emeritus of the China Inland Mission, on March 23. . . . John W. Wilson, retired field superintendent of the Wisconsin Congregational conference, on April 4. . . . Robert F. Campbell, a former moderator of the Presbyterian Church, U.S., and longtime pastor of First Presbyterian Church, Asheville, N. C., on April 3. . . . Suder Q. Mitchell, only Negro member of the Presbyterian Church, U.S.A., Board of Foreign Missions and pastor of the First African Presbyterian Church, Philadelphia, on March 27. . . . Derwyn Trevor Owen, archbishop of Toronto and the Church of England's primate of all Canada, on April 10 at the age of 70. . . . Otto F. H. Melle, until his retirement last November bishop of the Methodist conference of central Germany, on March 26.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Buck Privates Come Home (Univ.) Abbott and Costello as G.I.'s who smuggle French orphan ashore, after "separation" keep one jump ahead of immigration officers. As usual, story is mere frame for slapstick routine and wisecracks. *Familiar and spirited.* M,Y,C

The Guilt of Janet Ames (Col.) Melvyn Douglas, Rosalind Russell. *Drama.* How a war widow enjoying her mourning is led through "Peter Ibbetson" technique to realize that she is trying to rationalize her own guilt. A "different" sort of film, too pat in conclusion and sometimes confusingly involved, but avoiding the maudlin and made *interesting* by technique and able performances. M,Y

The Macomber Affair (UA) Joan Bennett, Gregory Peck, Robert Preston. *Drama* based on Hemingway short story about how a decade of mutual hatred between bullying, fear-racked husband and sarcastic, deceitful wife comes to tragic climax during big-game hunt, with sardonic guide providing other side of triangle. Chief virtue of film is sense of authenticity provided by hunting scenes set against African backgrounds. Up to a point, ugly people are presented in manner to indicate their moral decay, but final injection of romantic element detracts. *Sordidness convincingly portrayed.* M

Private Affairs of Bel Ami (UA) *Melodrama* based on De Maupassant story (cleaned up for screen purposes) about opportunist who rises to the top by trading on infatuation series of women acquire for him. A *stilted* affair, smoothly done but most unpleasant in theme. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Gallant Journey, Henry V, Margie, Marie Louise, Sister Kenny, The Yearling.

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, Man's Hope, My Darling Clementine, Notorious Gentleman, Pursued, The Razor's Edge, The Searching Wind, The Secret Heart, Smash-Up, The Well-Digger's Daughter. 5-7-47

RALPH COOPER HUTCHISON

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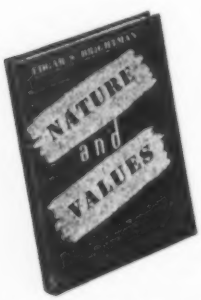

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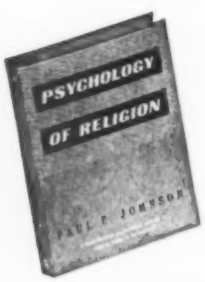

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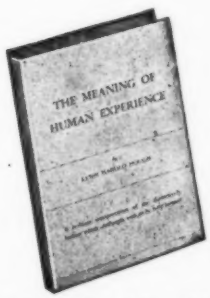

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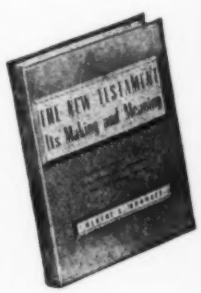

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